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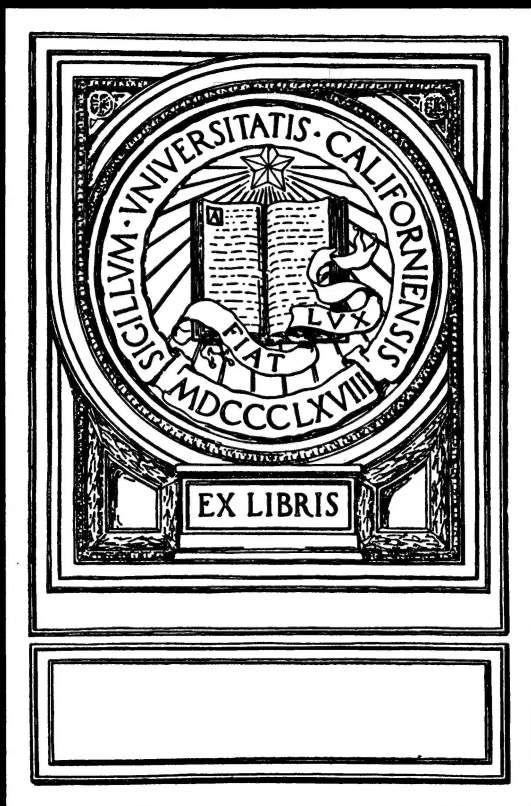
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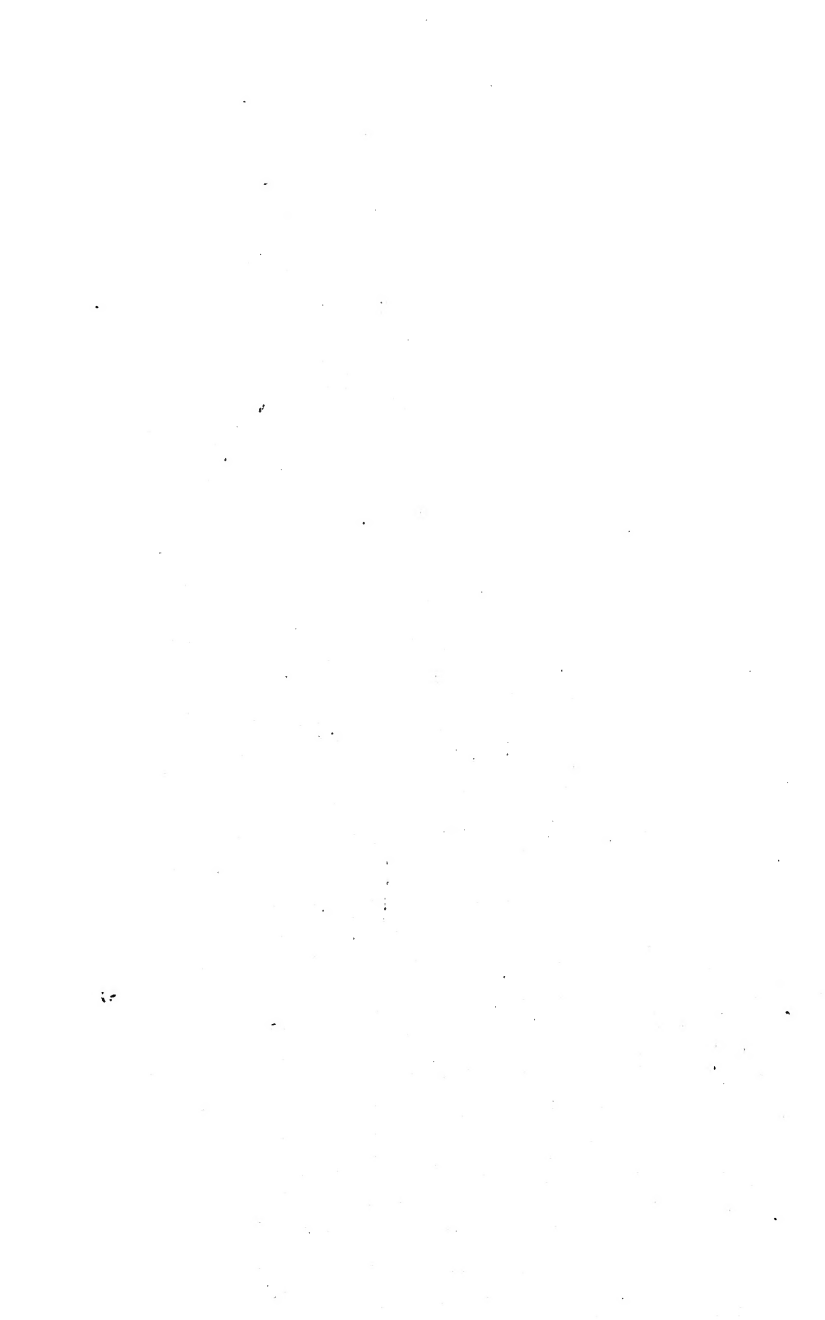
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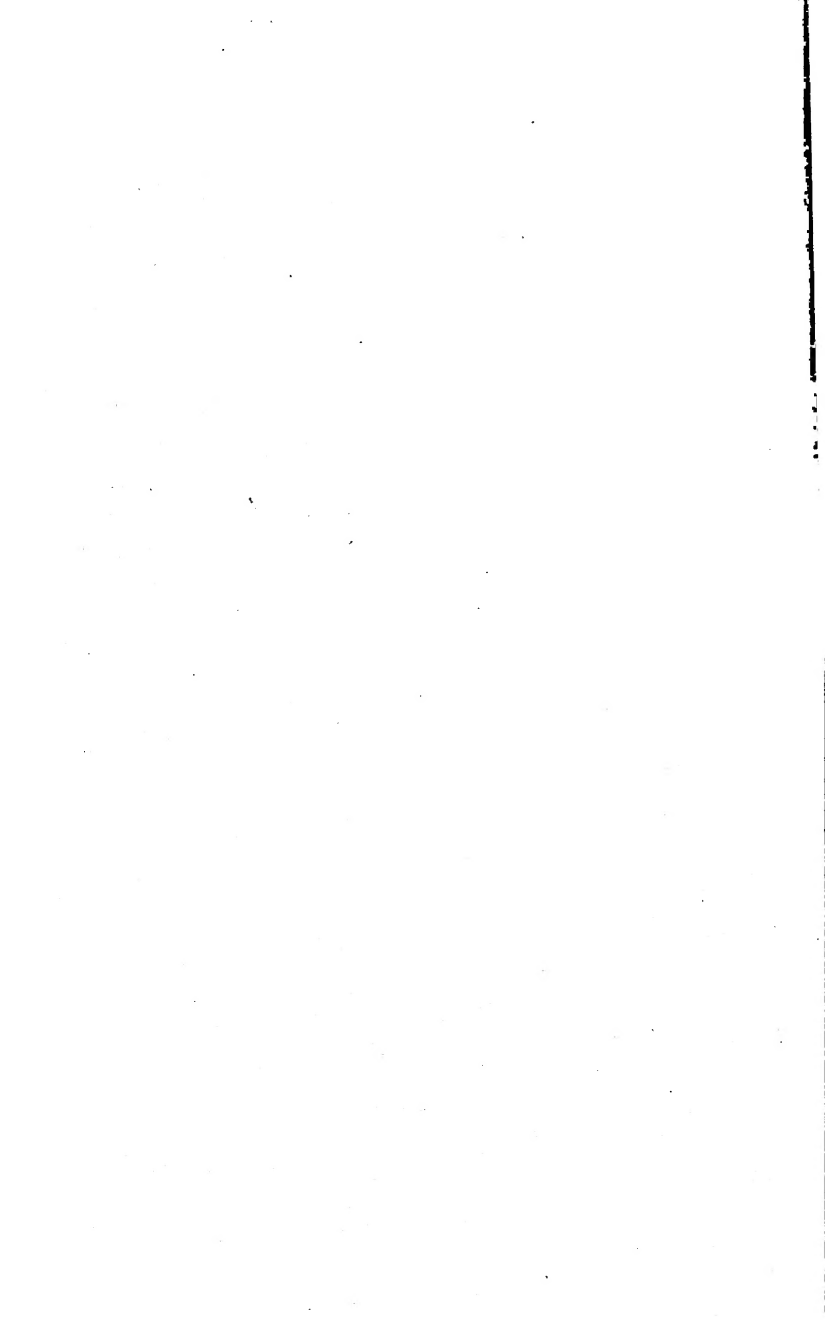
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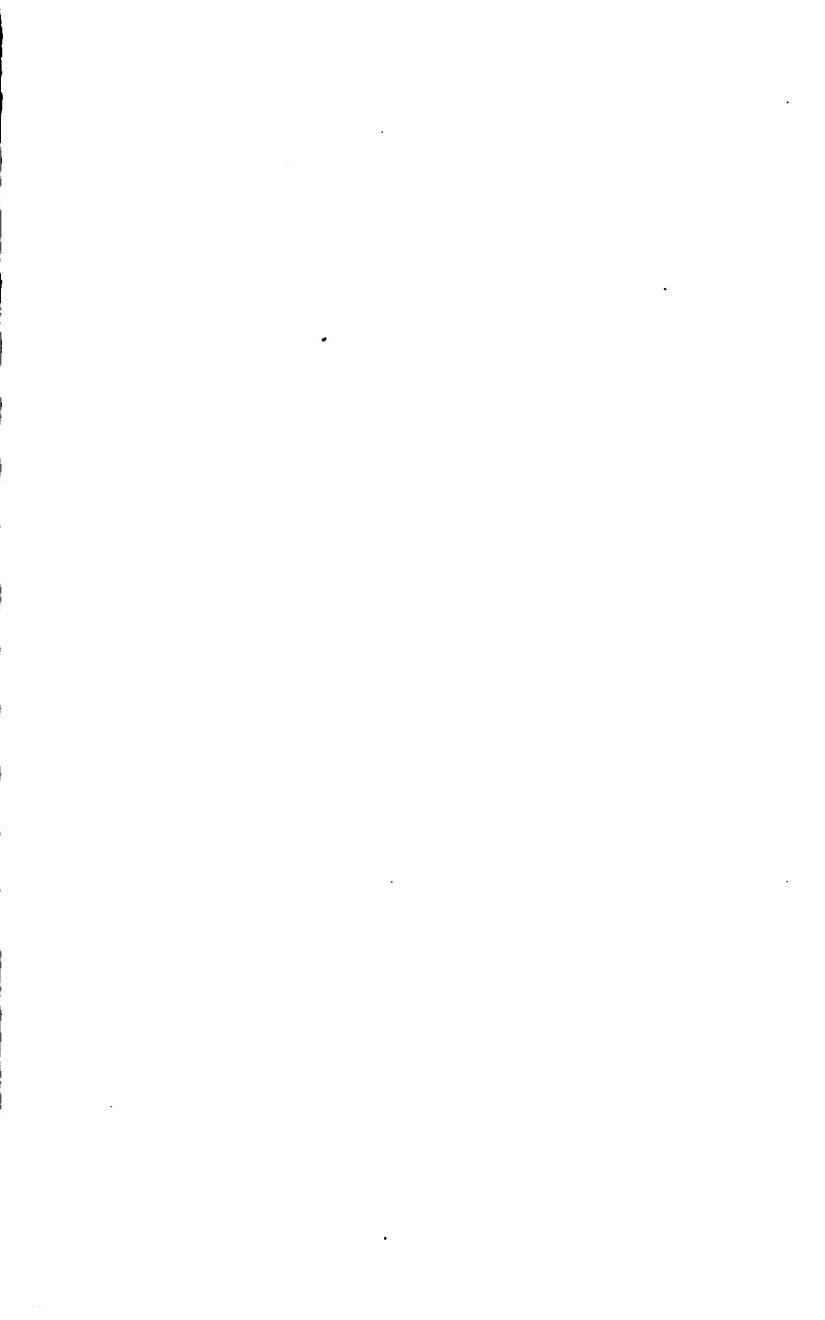










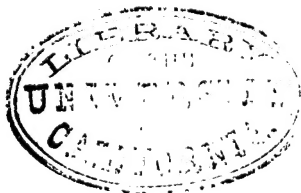




A GUIDE  
TO  
MODERN GREEK.

BY  
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GREEK," ETC., ETC.



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MAIN

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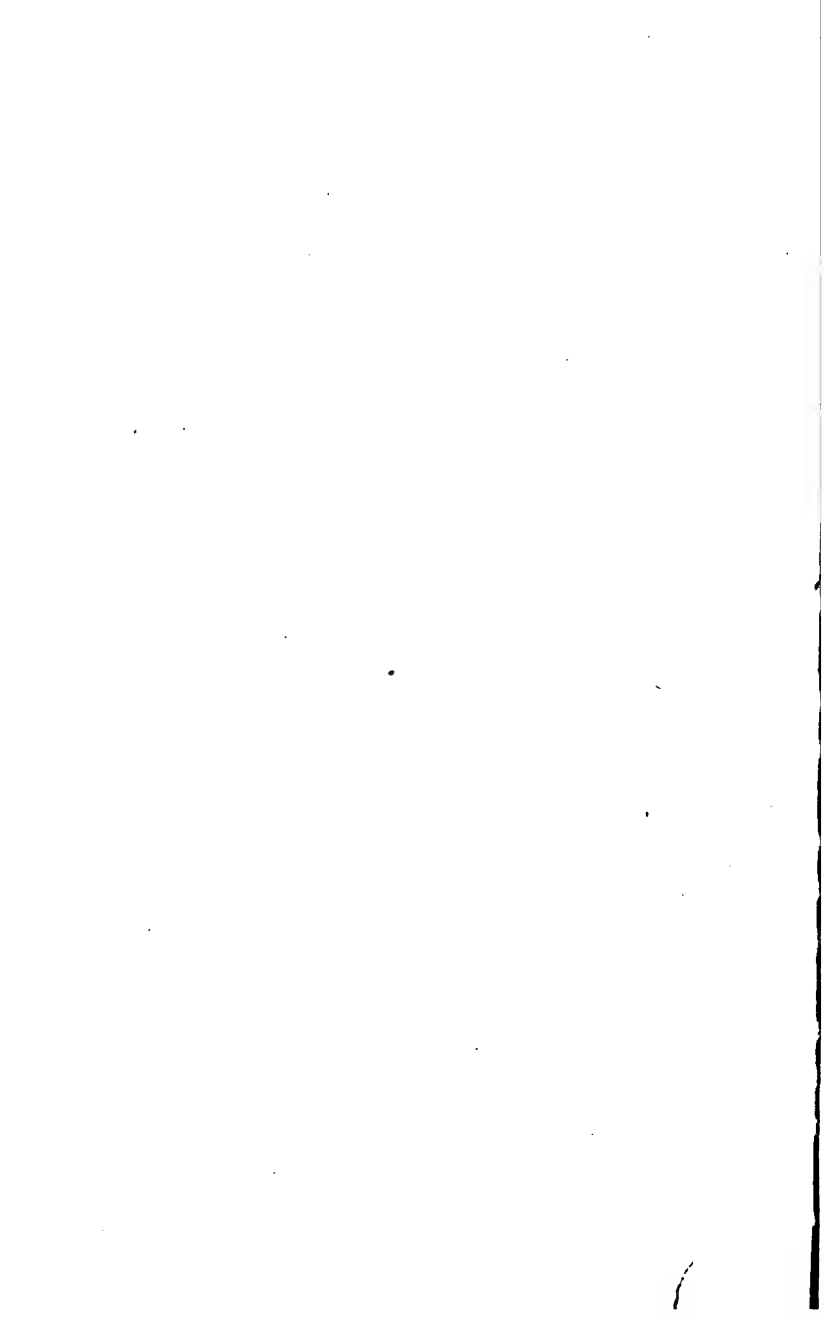
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## INTRODUCTION.

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THE Modern Greek language is the direct descendant of the language of the Byzantine or Eastern Roman Empire (whence its name Romaic), as this was immediately developed from the Alexandrine Greek, or "common dialect," resulting from a blending and merging of all the various Greek dialects when the ascendancy of the Macedonian king and conqueror, Alexander the Great, united the various tribes of Greece, and spread their language as the medium of intercommunication among the subjugated populations of his enormous empire. Although the political supremacy of Greece, even in its comparatively bastard Macedonian and Byzantine forms, in which, however, alone it can ever be said to have existed as a united and powerful nationality, has long been a thing of the past, the inherent vitality, and vigour, and self-recreating power of the Greek language have never waned, and in the present day Greek performs much the same office, as the language of the most thriving commercial race in the East, that it did in the days of Alexander's successors. The subjects of free Greece—two millions and a half of souls—are but a fraction of the Greek-speaking population of the East. In the days of Mezzofanti, at the beginning of this century, Greek was still



commonly spoken among the remnants of the ancient Greek colonies on the coast of Calabria, part of the old *Magna Græcia* in Italy; and even in Sardinia, it is said, there are still Greek-speaking colonies. But however this may be, *Magna Græcia*, "Great Greece," is still outside the limits of "Little" or "Free Greece." In Bulgaria, in Albania (the ancient Macedonia and Epirus), in Thessaly (which was part of Ancient Greece), in all the islands east of Greece in the Mediterranean Sea, on the coasts as well as far inland in Asia Minor and in Egypt, in many parts of Palestine and Syria, indeed throughout the dominions of Turkey, Greek is the one language which is almost everywhere spoken and understood. A person with a competent knowledge of Modern Greek may travel nearly anywhere in the East without invoking the aid of that most terrible institution of modern tourism, the dragoman, who, by the way, is generally a Greek. This alone is a fact which has only to become duly known and appreciated in order to secure for Greek a foremost place among the modern languages which the ubiquitous English traveller is, or ought to be, anxious to acquire.

But it has another, and, if possible, a still stronger recommendation to our notice. Ten years ago I stated in my book "The Modern Greek Language in its relation to Ancient Greek" (published by the Clarendon Press, Oxford, in 1870), that "Modern Greek is nothing but Ancient Greek made easy." Constant study and converse with Greeks since that period have but served to confirm me in the opinion that that statement is literally correct. But if so, what follows? Why, that the study of Modern Greek is the true key to the mastery of the

classical idiom. This view has been directly or indirectly advocated by some of the foremost educationalists in England. The late John Stuart Mill, in his Rectorial address to the students of the University of St. Andrew's, referring to the growing discontent that so much valuable time was wasted at our schools and universities in learning, or too often not learning, Latin and Greek—time which might otherwise be saved for the study of natural science and other essential branches of a liberal education—rightly vindicated the claims of the classics to a prominent place in higher education, not as against, but alongside of, the so-called modern subjects. Why, he pertinently asked, should not time be found for both? And he lays the fault of the dilemma, in which those are placed who in regard to these conflicting claims feel inclined to say in the words of the popular song—

“How happy could I be with either,  
Were t'other dear charmer away!”

on the execrably bad system of teaching the classics which prevails amongst us, and which, after consuming four-fifths of the entire time at the disposal of a schoolboy in Latin and Greek, afterwards sends him out into the world not only unable for the most part to take up an easy classic, and read him for pleasure and for profit, but often imbued with a thorough disgust for classical literature. “Why,” says Mill, “should not Latin and Greek be taught like any other language? Why should not a man learn the classics as he would learn his mother tongue?” Why, indeed, except perhaps for the obvious reason that it is only within the last few years that even modern languages have been taught on a

rational system, or like our "mother tongue." Still, since the days of Pestalozzi and Fröbel, among all intelligent educationalists the belief has been gaining ground, that the only true method of teaching, both morally and intellectually, is to proceed from the known to the unknown, and not from the unknown to the known; that the learner should be dealt with not as a parrot, but as a human being; that, e. g. we should begin the study of history with the reign of Queen Victoria, and not with the creation of the world; and so on with other subjects.

In accordance with these principles it is well worth consideration whether the student of Latin ought not in England to begin with French, and thence proceed to the cognate and more archaic Romance dialects, as Portuguese, Spanish, Italian, Roumanian, and so on; thence to the older Norman and Provençal, and from them through the later Latin of the period of the decline to the Latin of the Augustan era. Else, to be consistent, why begin with Sallust rather than with Oscan and Umbrian, or the Salian hymns?

But as regards Greek the problem is immensely simplified. Ancient Greek has but one modern representative, which is spoken with comparatively insignificant variations throughout Turkey, Greece, and the Levant. Whoever is thoroughly conversant with Modern Greek will find no more difficulty in reading the Greek Fathers and the New Testament, than an Englishman of the nineteenth century finds in understanding Spenser. The passage from the New Testament or Septuagint to Xenophon is incomparably easier than that from Spenser to Chaucer; and from Xenophon to Thucydides, from Thucydides to the Tragedians, from them to Herodotus,

and from Herodotus to Homer, is far more simple than would be the somewhat analogous transition in English from Chaucer to Piers Plowman, from Piers Plowman to Layamon and Ormin, from them to the Anglo-Saxon of King Alfred, and from the Saxon of King Alfred to the Gothic of Ulfilas.

Indeed, the change which has passed upon the Greek language since Homer's age is so very much slighter than that which English has undergone in the far shorter period intervening between the times of the Saxon kings and the present reign, that there are whole lines of Homer which would scarcely require the alteration of a word to convert them into idiomatic Modern Greek; for example, Il. A. 334 :—

*Χαίρετε, κήρυκες Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν*

where only the word ἡδὲ is not good Modern Greek, although *χαίρετε* means now rather “good-bye” than “hail,” and *ἄγγελοι* rather “angels” than simply “messengers.” In line 362 of the same book the question *τέκνον τί κλαίεις*; is good Modern Greek. Far less is the difference when we come to Plato, the first words of whose Republic: *κατέβην χθὲς εἰς [τὸν] Πειραιᾶ μετὰ Γλαύκωνος τοῦ Ἀρίστωνος*, with the single addition of the definite article, which need not have been omitted, might be heard any day in the streets of Athens in the year 1883.

Greek, then, is essentially a living language—the language, unchanged in its main features, of Aristotle, Xenophon, and Demosthenes—and there is no reason why it should not be taught as such. It is impossible to draw any such rigid line of demarcation between Modern and Ancient Greek, as between the language of ancient

Rome and the modern Latin or Romance languages, inasmuch as Greece never suffered that complete break-up of its grammar which befell the Latin language on the dissolution of the Roman Empire. When the scholar has become thoroughly familiar with the Modern Greek declension and conjugation, which for the most part are identical with the classical forms, so far as they go, it will be an easy step to add the dual number, the archaic conjugation in  $-\mu\iota$ , the perfect tense, and the extended use of case-endings and infinitive moods, almost all of which survive, or have been revived, in isolated phrases even in Modern Greek.

Perhaps in no department of classical learning will the benefit of Modern Greek be more apparent than with regard to accentuation. The rules of prosody are learnt at Eton, Rugby, Harrow, and all our great public schools; rules which are numerous and intricate enough in all conscience, but few and simple by comparison with their exceptions. And what is the result? After seven or eight years' hard study, scarcely the most eminent of living Greek scholars unacquainted with Modern Greek is able to write from memory a single sentence in Greek without the accents being at fault. Let a man be accustomed from the first never to pronounce a single Greek word without its appropriate accent, and he will never be in doubt how to write it, or "hardly ever;" the cases where he might hesitate between a circumflex and an acute being very soon mastered when not only the ear, but the eye and ear together are exercised by writing and reading aloud with due regard to the accent.

## PLAN OF THE FOLLOWING WORK.

---

THE First Part, after discussing the alphabet and pronunciation, contains a story from common life, "Mr. Susamákis' Evening Party,"<sup>1</sup> which has been chosen as embodying in its narrative a fair illustration of the literary form of Modern Greek, while its dialogue represents the more colloquial vernacular. Each word and sentence as it comes is grammatically analyzed, repetition being for the most part avoided. When the student has worked diligently through this portion, he will find himself in possession of the main features of Modern Greek accidence and syntax, not learned by rote, as is usually the case, but gathered by actual experience. In the earlier lessons a transliteration is interlined, to facilitate pronunciation; this is dispensed with later on. The idiomatic translation also given with the earlier lessons is dropped when the student may be presumed to have gained an insight into the general structure of the language. At the end of each lesson an exercise, based on the principle of "ringing the changes" on the words and phrases occurring in previous lessons, is added.

In addition to the grammatical analysis, considerable space is allotted to the indication of the philological affinities of each word as it occurs, wherever these are so apparent as to be placed beyond the field of mere conjecture. The comparisons are confined as far as possible to English and those languages with which the average student may be expected to have some

<sup>1</sup> The Greek text of the above is taken from Dr. Daniel Sanders' "Neugriechische Grammatik," founded on Messrs. Vincent and Dickson's "Handbook to Modern Greek." The author is Angelos Vláchos.

acquaintance. Apart from the interest attaching to such investigations, it is believed they will form a most valuable "memoria technica." It is always easier to remember two things than one, provided there is any rational link of association between them. In this part of the work I have followed (when in doubt) that sound and cautious philologist, Geörg Curtius, in his "*Grundzüge der griechischen Etymologie*," 3rd ed., Leipzig, 1869. In order that the reader may see on what principle such comparisons are founded, and may know beforehand what sounds to expect as the representatives of the Greek in the various cognate languages, I have appended a table showing the regular changes which the sounds of words undergo in passing from one language to another of the Aryan family of speech.

Part II. consists of dialogues, to which I have attempted to supply a continuous chain of interest by supposing them to take place on a journey to Greece. In order to relieve the strain which a lengthened perusal of dialogues sometimes occasions, I have shifted the Greek and English respectively from right to left and from left to right, without notice.

Part III. consists of a classified vocabulary, borrowed in the main from the excellent Modern Greek Grammar of Antonios Jeannarakis ("*Neugriechische Grammatik nebst Lehrbuch der neugriechischen Volkssprache und einem methodischen Wörteranhang*, von Antonios Jeannarakis," Hannover, Hahn'sche Buchhandlung, 1877).

Part IV. is an attempt to summarize in a simple form what the student will by the time he has worked through Parts I. to III. actually have learned by practice. This part will be published in a separate form among the series of "Simplified Grammars" commenced by the late lamented Professor E. H. Palmer, and published by Messrs. Trübner. His own Simplified Grammars of Hindóostanee, Persian, and Arabic have been of invaluable use to me as models in the preparation of this portion of the work.



# A GUIDE TO MODERN GREEK.

## PART I.

### The Alphabet.

§ 1. The Greek alphabet of to-day consists of the following letters, the names of which, to be pronounced as far as possible in English fashion, we have given under each character :—

Α α <i>Ah'lah.</i>	Β β Ϛ <i>Vee'tah.</i>	Γ γ <i>Ghah'mah.</i>	Δ δ <i>Dheh'ltah.</i>	Ε ε <i>Eh'pseelon.</i>
Ζ ζ <i>Zee'tah.</i>	Η η <i>Ee'tah.</i>	Θ θ Ϙ <i>Thee'tah.</i>	Ι ι <i>Eeaw'tah.</i>	Κ κ <i>Kah'pah.</i>
Λ λ <i>Lah'mvdah.</i>	Μ μ <i>Mee.</i>	Ν ν <i>Nee.</i>	Ξ ξ <i>Ksee.</i>	Ο ο <i>Aw'meechron.</i>
Π π <i>Pee.</i>	Ρ ϱ <i>Raw.</i>	Σ σ ς <i>See'ghmah.</i>	Τ τ <i>Tahv.</i>	Υ υ <i>Ee'pseelon.</i>
Φ φ <i>Fee.</i>	Χ χ <i>Khee.</i>	Ψ ψ <i>Psee.</i>	Ω ω <i>Awme'h'ghah.</i>	

The letter *F* (βαῦ, *vahv*), pronounced as β, is only used in ancient (pre-classical) Greek words.



§ 2. Of these letters, α, ε, η, ι, ο, υ, ω, are vowels (φωνήεντα, *fawnee'ehnda*), while the rest are consonants (σύμφωνα, *see'm-fawnah*); and two of the vowels, ι and υ, have, in certain positions, a consonantal or quasi-consonantal value.

### VOWELS.

§ 3. A sounds always as the English interjection *ah*! by which syllable we shall always represent it.

E is like the sound of the English interjection *eh*! but rather broader, with a slight inclination to the sound of *a* in *that*. We shall represent it by *eh*. The nearest approximation in English to the exact sound is that of *a* in *care*. Our sound *ai* or *ay* in *day*, *chaise*, &c., has an *ee* sound at the end, which must be specially avoided in pronouncing ε.

H, I, and Y are phonetically equivalent, though etymologically distinct; they all sound like *ee* in *see*, and we shall represent them accordingly.

O and Ω are also indistinguishable in sound. Originally ω was a long or double o. At present, when either stands last in a syllable, it has a tendency to be sounded somewhat longer than when followed in the same syllable by a consonant; and this applies more or less to all the vowels. O and ω both sound like *oa* in *broad*, *o* in *lord*, or *aw* in *saw*. We shall represent them uniformly by *aw*.

### DIPHTHONGS.

§ 4. Although etymologically diphthong means "double-sound" (Greek, δίφθογγος, *dhee'fthawngawss*), most of the diphthongs at present, as already in the age of Greek grammarians of the Roman period, stand for a single vowel sound, while a few represent a vowel sound followed by that of a consonant. They are as follows:—

**Ai** sounded as *ε* in Greek, represented like that letter by *eh* in English.

**Ei** }

**Oi** }

**Yi** }

all sounded as *ι* or *η*; represented by *ee*.

**Ov** sounds like *oo* in *mood*, and will be represented accordingly.

**Av** sounds as *ahv*, except before *θ, κ, ξ, π, σ, τ, φ, χ, ψ*, when it sounds as *ahf*.

**Ev** sounds, under the same conditions as the foregoing, *ehv* and *ehf* respectively.

**Hv** as *eev* or *eef*, according to circumstances.

Besides the diphthongs proper, there are three so-called improper diphthongs (*δίφθογγοι καταχρηστικάι*, *dhee'fthawngee kahtahkhreesteekeh'*), viz. *αη, ηφ, ωφ*, in which the letter *ι* (*eeaw'tah*) is simply written under the vowel in question, but not pronounced.

## CONSONANTS.

§ 5. These are divided into simple and compound.

The simple consonants are classified in two ways; first, according to the organs by which they are pronounced, as—

(a) Lip-letters: *β, π, φ, μ*

(b) Tongue-letters: *δ, ζ, τ, θ, ν, λ, ρ, σ*.

(c) Gutturals: *γ, κ, χ*.

Secondly, according to their qualities, as—

(a) Liquids: *λ, μ, ν, ρ*

(b) Sibilants: *ζ, σ*.

(c) Spirants: either (a) sharp, as *φ, χ, θ*, or (β) soft, as *β, γ, δ*.

(d) Hard Explodents (*tenues*): as *π, κ, τ*.

The true *medials* or soft explodents are only heard when *π, κ*, and *τ* are found in combination with *μ* and *ν*.

The compound or double consonants are:—

*ψ*, which stands for *βσ, πσ, or φσ*; and

*ξ*, which stands for *γσ, κσ, or χσ*.

With regard to the pronunciation of the consonants the reader should observe—

B sounds as *v* in English.

Γ sounds as a rule like German *g* in *Tag*, *lag*, i. e. it is the guttural spirant, just as β is the labial. We shall represent it by *gh*.

Before the vowels ε, η, and ι, or their equivalents among the diphthongs, however, γ has the sound of *y* in *year*; while γγ sounds as *ng* in the words *anger*, *longer*, *stronger*, *linger*, &c., never as the mere guttural *n* in *singer*, *ringer*, &c. This direction will be of little use to North Country people, as they constantly confound these perfectly distinct sounds. A further modification of the sound of γ occurs when γγ is followed by ι, η, ε, or their equivalents; in this case the sound of the last γ is slightly palatalized, and may be best described as halfway between *g* and *j*. We shall represent it by an upright letter, to distinguish it from the surrounding italics, or *vice versâ*; thus ἀγγιστρον, *ah'nggeestrawn*, 'a hook'; ἀγγεῖον, *ahnggee'awn*, 'a vessel.'

Δ sounds as the English *th* in *then*, *thither*, *this*, *that*, and all the pronouns and pronominal adverbs in which it occurs. We shall represent it by *dh*.

Z is the English *z*, and will be so represented.

Θ is the English *th* in *thin*, *thorough*, *thousand*, &c. We shall represent it by *th*.

K is the English *k*, save before the vowels ε, η, ι, and their equivalents, where it has a slightly palatal sound inclining to *ch* in *church*, but stopping a good way short of it, except in the Cretan and some other dialects, where it is completely transformed into the English *ch*, like the Italian *c* in similar circumstances. We shall represent this modification, as in the case of γ, by an upright letter in the midst of italics, as καιρός, *kehraí'ss*, 'time'; Κύριος, *kee'reeawss*, 'Mr.', 'Lord.' Besides this it is

to be noted that  $\gamma\kappa$  is phonetically equivalent in all respects to  $\gamma\gamma$ .

$\Lambda$  is the English *l*, but before  $\iota$ ,  $\eta$ ,  $\upsilon$ , &c., it sounds almost as *ly*, i. e. *ll* in Spanish, *lh* in Portuguese. We shall represent it by an upright letter in the midst of italics, and *vice versá*; e. g.  $\lambdaύσω$ , *lee'ssaw*, 'I may loose.'

$\mathbf{M}$  is equivalent to English *m*. It cannot stand as the last letter in a word.

$\mathbf{N}$  is like *n* in English, but subject to the same modification as  $\lambda$  under like conditions. This will be indicated in our transliteration in the same manner, e. g.  $\nu\upsilon\nu$ , *neen*, 'now.'

$\Xi$  is pronounced as English *x* in *six*, except when preceded by  $\nu$ , written  $\gamma$ , in which case it is sounded *gz*, or like *x* in *example*; e. g.  $\xiένος$ , *xeh'naoss*, 'a stranger,' 'guest,' but  $\sigmaφιγγξίν$ , *sfeengzee'n*, 'to sphinxes.'

$\Pi$  is sounded as *p* in English, except when preceded by  $\mu$ , when it sounds as *b*; e. g.  $\piαρά$ , *pahrah'*, 'by,' 'than,' but  $\epsilon̓μπορος$ , *eh'mbawrawss*, 'a merchant.'

$\mathbf{P}$  is equivalent to English *r* in *embarrass*, but is never pronounced smooth as in *hard*, *bar*.

$\Sigma$  is always sounded sharp, as the English *s* at the beginning of a word, except when followed by  $\mu$ , in which case it has the sound of *z*; e. g.  $\sigmaῶος$ , *saw'aoss*, 'safe,' but  $\Sigmaμύρνα$ , *Zmee'rnah*, 'Smyrna.'

$\mathbf{T}$  sounds as the English *t*, except when preceded by  $\nu$ , in which case it is pronounced as *d*; e. g.  $\tauόνος$ , *taw'naoss*, 'tone,' but  $\epsilon̓ντρονος$ , *eh'ndawnaoss*, intense.

$\Phi$  is the English *f*.

$\mathbf{X}$  is sounded as the German *ch* in *Bach*, or the Scotch *ch* in *loch*, except before  $\epsilon$ ,  $\iota$ , or their equivalents, when it is pronounced as German *ch* in *ich*, &c. We shall represent the first sound by *kh*, and the second by *kh*, or *vice versá*; e. g.  $\tauάχα$ , *tah'khah*, 'perhaps,' but  $\tauαχός$ , *tahkhee'ss*, 'swift.'

Ψ is sounded *ps*, except when preceded by *μ*, in which case it is pronounced as *bz*; e.g. ψυχή, *pseekhee'*, 'soul;' but ἔμψυχος, *eh'mbzeekhawss*, 'animate.'

## OTHER SIGNS.

### BREATHING.

§ 6. Every vowel or diphthong at the beginning of a word is marked by a sign called a breathing (πνεῦμα, *pneh'vma*h). This breathing is either smooth (ψαλή, *pseelee'*) or rough (δασεία, *dhassee'ah*)—sub. προσωδία, *prawssawdhee'ah*, accentual sign. The smooth breathing is written as a comma over the vowel, the rough as an inverted comma; thus ᾠδή, *awdhee'*, 'a song;' ὁδός, *awdhaw'ss*, 'a way.' As in most of the modern languages of Southern Europe, the rough breathing is no longer heard, but only written. Its presence, however, in cultivated usage is recognized in case a consonant liable to aspiration immediately precedes; such consonants are π, τ, and κ. Thus ἀπὸ ὄλων, *ahpaw-aw'laion*, becomes, by elision of the ο, ἀφ' ὄλων, *ahfaw'laion*; κατὰ ὄλον, *kahtah-aw'loo*—καθόλον, *kahtahaw'loo*; οὐχ οὕτως, *ookh oó'tawss*, stands for οὐκ οὕτως.

The rough breathing is frequently, though not always, written over the ρ at the beginning of a word, as ῥόδον or ρόδον, *raw'-dhawn*, 'a rose.' In the case of two ρ's coming together in one word, either the aspirate is omitted altogether, or the first ρ has the smooth, the second the rough breathing, as θάρρος or θάρρρος, *thah'rawss*, 'courage.'

In the case of initial diphthongs the breathing is written over the second vowel; if it stands over the first, the two vowels are heard separately; e.g. αὔλος, *ahvlaw'ss*, 'a flute;' but ἄνλος, *ah'-eelawss*, 'immaterial.'

### THE ACCENTS.

§ 7. With the exception of the following words:—ὁ, ἡ (*aw, ee*), 'the,' masculine and feminine nominative singular; οἱ, αἱ (*ee, eh*),

'the,' masculine and feminine nominative plural; *εἰ* (*ee*), 'if;' *ὡς* (*avss*), 'as;' *οὐ*, *οὐκ*, and *οὐχ* (*oo, ook, ookh*), 'not;' *ἐκ* and *ἐξ*, 'out of'—all words in Greek are accented.

The accents are three in kind:—

(a) The acute, *ὀξεῖα* (*avkseē'ah*), which indicates that the syllable so marked has the principal stress—a stress which is given much as in English, but usually with a more distinct elevation of tone.

(b) The grave, *βαρεῖα* (*vahree'ah*), which indicates that the syllable has a more decided stress than any unaccented syllable, yet less than one which has the acute accent.

(c) The circumflex, *περισπωμένη* (*pehreespawmeh'nee*), in practice no longer distinguishable from the acute, though in theory and origin it is compounded of the acute and the grave. It was held by the ancient Greek grammarians that every unaccented syllable had in reality the grave accent; consequently a word like *ἀγαπάει* (*ahghahpah'ee*), 'he loves,' might be regarded as if written *ἀγὰπάεϊ*. When *ἀγαπάεϊ* was contracted to *ἀγαπᾷ*, the accents `` were supposed to coalesce, and form a kind of musical wave or transition from a higher to a lower key. Hence arose the circumflex, first written *^*, and afterwards in cursive manuscript rounded into *˘* or *˙*. It may be assumed that so long as the *subscriptum* was heard in *ἀγαπᾷ*, so long would the grave accent be heard; and then, when this was no longer audible, only the acute would be so.

The acute accent may stand over either of the two last syllables but one in a word, or on the last syllable when it comes at the end of a sentence or clause; or over a monosyllable interrogative, as *τίς*, *τί*.

The grave accent can only stand over the last syllable of a word, or over monosyllables, as *τὸ μικρὸν πτηνὸν ᾄδει*, 'the little bird sings.' At the end of a clause or sentence the grave becomes acute, as *ᾄδει τὸ μικρὸν πτηνόν*, or *ᾄδει τὸ πτηνὸν τὸ μικρόν*. In writing, the acute is frequently used throughout in place of the grave.

The circumflex accent from the nature of the case cannot stand farther back than the last syllable but one; otherwise we should have to assume before contraction the existence of an acute accent on the last syllable but three, which is inadmissible: thus such a form as ἤμεθα would presuppose ἔεμεθα, which is impossible. In the case of an accented diphthong, the accent like the breathing goes with the last vowel, and in case of an initial diphthong is written, if a grave or acute, *after*, if a circumflex, *over* the breathing; as αὐτή, αἶμα, αἶ, οἶνος, ποῦ, παῖ, αὐταί. The relative position of the accent and breathing is the same in the case of the simple vowel, as ἄν, ἦν, ἦν, ἦς. In the case of initial capital vowels the accent and the breathing are written before the vowel, as Ἀθήναι, Ἀδης, Ὠ; but when a whole word or sentence is printed, both accents and breathings are usually omitted.

#### STOPS.

§ 8. These are the comma, κόμμα (*kaw'mah*) or ὑποστιγμή (*eepawsteeghmee'*), as in English.

Full stop, τελεία (*tehlee'ah*), as in English.

Semicolon, ἡμικῶλον (*eeme'e'kawlaion*), which serves the purposes both of the colon and semicolon in English; it is also called ἄνω στιγμή (*ah'naw steeghmee'*) or μέση στιγμή (*meh'ssee steeghmee'*), and consists of a dot placed at the top of the line, as ἡ ἐκδίκησις εἶναι γλυκεῖα· ἐν τούτοις ἡ συγχώρησις εἶναι γλυκυτέρα (*ee ehkdhee'keesseess ee'neh ghleekee'ah; ehndoo'teess ee seengkha'wreesseess ee'neh ghleekeeteh'rah*), 'Revenge is sweet; notwithstanding, forgiveness is sweeter.'

The sign of interrogation is the English semicolon, e.g. τίς; 'who?'

#### OTHER SIGNS.

The apostrophe, ἡ ἀπόστροφος (*ee ah'paw'straufawss*), does not differ in form or use from our own, as ὑπ' ἐμοῦ (*eep' ehmoou'*) for ὑπὸ ἐμοῦ (*eepaw-ehmoou'*) 'by me.'

§ 9. The coronis, ῥ κορωνίς (*ee kawrawnee'ess*), is really the smooth breathing written over a vowel which is no longer initial, simply because two words have coalesced into one, e.g. τοῦλάχιστον (*toolah'kheestawn*) for τὸ ἐλάχιστον (*taw-ehlah'kheestawn*), 'at least.'

The diæresis, or as it is more usually called, τὸ διαλυτικὸν (*taw-dheeahleeteekaw'n*), is sometimes used to distinguish two vowels separately pronounced from a diphthong, as καῦμένος (*kah-eemeh'nawss*), 'poor,' from καυμένος (*kahvmeh'nauss*), 'burnt.'

This sign is indispensable where the syllable has neither accent nor breathing, otherwise these are sufficient to prevent confusion, as we have seen above. It is, however, generally written even where superfluous.

The diastole or hypodistole, διαστολή (*dheeahstawlee'*) or ὑποδιαστολή (*eeprawdheeahstawlee'*), is simply a comma used not to indicate an appreciable pause, but to distinguish the relative pronoun ὅτι (*aw'-tee*) from the conjunction ὅτι (*aw'tee*).

N.B. The marking of every accent, and the fact that every syllable of which the sound has once been learnt, is always pronounced with uniform identity and distinctness wherever it may occur, renders the acquirement of a correct pronunciation of the language by the foreigner easier than that of any other European tongue.

We conclude this introductory chapter by a sample of the Greek alphabet as written, with a sentence in cursive characters, which will be found on the following page.



## MODERN GREEK AS WRITTEN.

A a	I i	P p
B b	K k	E e O o
T t	R r	T t
D d	M m	V v
C c	N n	Φ φ
L l	Ξ ξ	X x
H h	O o	Υ υ
Δ δ	Τ τ	Ω ω

Ὁ θεὸς ἐδίδωκε τοῖς ἀνθρώποις τὴν  
 σωτηρίαν ὡς ἐπαγγελίαν τὴν ἐν  
 τῇ ἀγαθῇ παρασκευῇ. Ἄλλοι  
 οὐκ ἀνέγνωσαν τοὺς λόγους τοῦ  
 εὐαγγελίου μετὰ τὸν νόμον καὶ τὸν  
 ναυὸν, ἀπαλάττωσαν οὐκ ἐκείνους τὸν  
 βασιλεὺς ἐν τῇ λαῷ σου.

INDO-GERMANIC IDEALLY RESTORED.	SAUSCHIT.	ZEND.	GREEK.	ITALIAN.	GOTHIC.	OLD HIGHER GERMAN.	SCYTHIAN.	LITHUANIAN.	ALBANIAN.
a	a	a eo	α eo	a eo	a in aian	a in eo	a eo ð	a eo ð	a eo ð
ā	ā	ā	ā η eo	ā ā	ā ā	ā ā uo	ā ā	ā ā	ā ā
i	i	i	ι	i	ial	ie	i i	i i	i i
f	f	f	φ	f	ei	f	f	f	f
u	u	u	υ	u	uan	uo	uoy ð	uoy ð	uoy ð
ā	ā	ā	ā	ā	up	ū	uy	uy	uy
ai	ai	ai	αι ei ei	ai ei ei	ai ei ei	ei ei	e <sup>o</sup> oj	e <sup>o</sup> oj	e <sup>o</sup> oj
au	au	au	αυ eu eu	au u	an in	ou ō in io	uov	uov	uov
āu	āu	āu	āυ ηυ	āu	an in	ou ō in io	ay	ay	ay
k	k	k	κ	og (Umb. g)	h (g)	h (g)	k ō s	k ō s	k ō s
g	g	g	γ	g	k	k (oh)	g <sup>z</sup> z	g <sup>z</sup> z	g <sup>z</sup> z
gh	gh	gh	χ	h initial, g in mid.	g (k)	g (k)	g <sup>z</sup> z	g <sup>z</sup> z	g <sup>z</sup> z
t	t	t	τ	t	th (d)	d	t	t	t
d	d	d	δ	d	t	sz	d	d	d
dh	dh	dh	θ	{ f in, d, b mid. Lat. Osc. & Umb. f. }	d	t	d	d	d
p	p	p	π	p	f	f v (b)	p	p	p
bh	bh	b	φ	{ f in, b mid. Lat. Osc. & Umb. f. }	b	b (p)	b	b	b
n	n	n	ν	n	n	n	n	n	n
m	m	m	μ	m	m	m	m	m	m
r	r	r	ρ	r	r	r	r	r	r
l	l	l	λ	l	l	l	l	l	l
j	j	j	'initial	j	j	j	j	j	j
s	s	s	σ, 'initial	s (r)	s (z)	s (r)	s ch s	s	s
v	v	v	Ϝ	v	v	w	v	v	v

1 k' = a in *skerk*: φ = s palatal sometimes heard in the mouths of children who cannot pronounce our *sk*.  
 2 e (Zend) = k' Sanscrit, and *ē* Slavonic, while Slav. c = German z pron. *ts*.  
 3 g' = j in English and in Zend. The Albanian k' and g' respectively are similar.  
 4 sh, *ē* = sound of s in *pleasure*; or French j: *ē* in Slav. and Albanian, and as in Lithuanian = sh in English and Zend.  
 These various transliterations might easily be made more consistent, but only at the expense of disturbing existing usage.

## ΠΡΩΤΟΝ ΜΑΘΗΜΑ.—FIRST LESSON.

Praw'tawn mah'theemah.

πρῶτον: neuter nominative of πρῶτο-, superlative degree of πρò, akin to English *fore*, of which *first* is also superlative. Hence πρῶτον = 'first.'

μάθημα: from root μαθ-, 'learn,' link-vowel η and noun ending -ματ-, the τ necessarily lost at the end. Hence μάθημα, 'a thing learnt,' 'a lesson.' μαθ- for μανθ-, is kin to English *mind*.

N.B.—τ cannot stand at end of a word.

Ἡ ἐσπερὶς τοῦ Κυρίου Σουσαμάκη.

Ee ehspéhree'ss too Keeree'oo Soosahmah'tee.

The evening-party of-the Mr. Susamákis, or  
Mr. Susamákis' evening-party.

Ἡ: feminine nominative article, kin to English *she*, and standing for σὴ; cf. ἕξ for σὲξ, 'six.'

ἐσπερὶς = ἐσπερίδ + ς (nominative ending), from root ἔσπερ- for ἑσπερ-, compare *vesper*, Latin, and stem-ending -ιδ. Hence ἐσπερίδ- = 'an even-ing,' i. e. an open evening.

τοῦ: shortened from τοῖο for τόσο,<sup>1</sup> possessive or genitive of το- (masculine and neuter stem) = *the*, with which it is cognate.

Κυρίου: for Κυρίοιο, Κυρίοιο, possessive or genitive of Κύριο-, 'lord,' 'master,' 'gentleman,' 'Mr.,' 'sir.'

Σουσαμάκη: possessive or genitive of Σουσουμάκη, proper name.

Οἰκογενεακαὶ σκηναί.

Eekawyeheeahkeh' skeneh'.

Domestic scenes.

οἰκογενεακαί: ι = plural nominative ending; α sign of feminine gender; κ makes adjective of οἰκογένεια, 'family,' formed of noun ending -εια, and roots οἶκο- for φοῖκο-, Latin *vicus*

<sup>1</sup> The Greeks represent the consonantal value of ι by writing that letter inverted and circumflexed, thus, γ.

(*vico-s*), 'a dwelling,' and γεν-, English *kin*. Hence οἰκογενειακαί = 'belonging-to-house-kindred,' 'domestic.'

σκηναί: plural of σκηνη-, whence our *scene*, cognate with *sheen*, *shine*.

Ὁ Κύριος Παρδαλὸς καὶ ἡ Κυρία Παρδαλοῦ εἶνε  
Aw Kee'reeawws Pardhahlaw'ss keh ee Keeree'ah Pardhahloo' eeneh  
The Mr. Pardalós and the Mrs. Pardalós are

προσκεκλημένοι τὸ ἑσπέρας εἰς συναναστροφήν.

prawskehkleemeh'nee taw ehspéh'rahss eess seenahnahstrawfee'n:

invited the evening to a party.

ὁ: for ἰδ, kin to German *je* in "je länger je lieber," nominative masculine definite article = 'the.'

Κύριος: nominative of Κύριο-.

Παρδαλὸς: nominative of Παρδαλδ-, proper name.

καὶ, 'and,' kin to Latin *que*.

Κυρία, feminine of Κύριο-, accent drawn forward to ι because α is long, 'Mrs.,' 'lady.'

Παρδαλοῦ: for Παρδαλόη, feminine by ending η of Παρδαλό-.

εἶνε: for ἐντὶ, and that for ἐσντὶ, from root ἐσ-, 'be,' cf. English *is*, and -ντι, personal ending = 'they.' It means both [he, she, or it] 'is' and [they] 'are.' Hence εἶνε = [they] 'are.'

προσκεκλημένοι: from πρὸς, 'to,' and κεκλημένοι, nominative masculine plural (by ending ι) of κεκλημένο-, perfect participle passive by reduplication and lengthening of vowel from root κλε-, also καλ-, κελ-, 'call,' not related to *call*, for κ must = *h*<sup>2</sup> English, but probably to *hal-* in *halloa!* *hol-* in *hollow*, *hullo*, &c.

τὸ: neuter, also crude form of article το- = *the*, with which it is cognate.

ἑσπέρας: indeclinable neuter, from root ἔσπερ- for ἴσπερ-, kin to *vesper*, 'evening.' The case of τὸ ἑσπέρας is called in

\* See table on page 11.

grammars the accusative of time; it means here 'for the evening.'

εἰς, 'to,' preposition always with accusative case.

συναναστροφὴν, accusative case of συναναστροφή, from root στρεφ-, 'turn,' whence, with changed vowel usual in forming nouns, στροφ-ή-, 'a turning' + σὺν = 'together,' ἀνὰ, 'up,' 'about.' Hence συναναστροφή-, 'a turning about together,' the literal equivalent of 'conversation,' from Latin *con-*, 'together,' *versa-*, 'turn about' = 'conversazione' (Italian), i. e. company, party.

### EXERCISE I.

Ο Κύριος Παρδαλὸς καὶ ἡ Κυρία εἶνε προσκεκλημένοι εἰς οἰκογενειακὴν συναναστροφὴν. Ἡ ἐσπερὶς τοῦ Κυρίου Παρδαλοῦ. Τὸ ἐσπέρας εἶνε προσκεκλημένοι ὁ Κύριος καὶ ἡ Κυρία. Ἡ σκηνὴ εἶνε οἰκογενειακή.

In the evening [there] is a party. The domestic scene. The gentleman and the lady are invited. Mr. and Mrs. Pardalós are at the party for the evening.

### ΔΕΥΤΕΡΟΝ ΜΑΘΗΜΑ.—SECOND LESSON.

Dheh'tsehrawn mah'theemah.

δεύτερον: from δευ-, strengthened from δυ- in δύο, our *two* + τερον, neuter nominative of τερο-, comparative ending of adjectives. Hence δεύτερον = *two-er, twelfth, or second.*

Ὁ Κύριος Σουσαμάκης ὑπάλληλος τοῦ γραφείου ὅπερ  
Aw Kee'reeaww Soossahmah'teess eepah'leelaww too ghrahfee'oo aw'pehr  
[The] Mr. Susamákis clerk of-the office which

διευθύνει ὁ Κύριος Παρδαλὸς, ἐνυμφεύθη πρό τινων  
dheehh'thee'nee aw Kee'reeaww Pardahlaw'as eh'seemfeh'thee praw'teenawn  
manages [the] Mr. Pardalos, had married before some

μηνῶν τῇ ἀγαθῇ συμπράξει τοῦ προϊσταμένου του,  
meenawn tee ahghahthee' seembrah'ksee too praw'eestahmeh'noo-too,  
months with the kind help of-the principal of him,

πλουσίαν νύμφην ἐκ Πατρῶν ἔχουσιν μὲν ἓνα  
 ploossee'awn neem'feen ehk Pahtraw'n eh'khoossahn mehn eh'nah  
 a rich bride from Patras having indeed one

ὀφθαλμὸν ὀλιγώτερον αὐτοῦ, ἀλλ' εἰς ἀποζημίωσιν  
 awfthahlmaw'n awleeghaw'tehrawn ahftoo' ahl'eess ahpawzeemee'awsseen  
 eye less than-he, but for compensation

τοῦ ἐλλείποντος ὀφθαλμοῦ, δεκαπέντε ἔτη ἡλικίας  
 too ehlee'pawndawss awfthahlmoo', dhehkahpeh'ndeh eh'tee eeleekee'ahss  
 of the lacking eye, fifteen years of-age

περισσότερα, καὶ εἰς ἀποζημίωσιν τῶν περισσευόντων  
 pehreessaw'tehrah keh eess ahpawzeemee'awsseen tawn-behreessehvaw'ndawn  
 more, and for compensation of the excessive

δεκαπέντε ἐτῶν, τριάκοντα πέντε χιλιάδας  
 dhehkahpeh'ndeh ehtaw'n, treeah'kawndah peh'pēh kheeleeah'dhahas  
 fifteen years, thirty five thousands

δραχμῶν προίκα.  
 dhrahkhmaw'n pree'kah.  
 of-drachms dowry.



ὑπάλληλος: nominative masculine of ὑπάλληλο-, compounded of ὑπὸ, 'under,' for συν, kin to Latin *sub*, and ἄλληλο-, a reduplicated form of ἄλλο- standing for ἄλλο, and kin to Latin *alio*-, our *et* in *else*, &c. = 'other.' Hence ἄλληλο- = 'one another,' ὑπάλληλο- = 'under one another,' 'subordinate,' 'clerk.' Similarly formed are κατ-άλληλο- (from κατὰ, 'according to,' and foregoing) = 'fit,' 'suitable,' and παράλληλο- (from παρὰ, 'beside,' &c.) = 'side by side with each other,' 'parallel.' Observe prepositions ending in α and ο, except πρό, lose these syllables in composition. Not so the ι of περί.

τοῦ: originally τόσσο, from root το- = *the* + σο, genitive (masculine and neuter) ending = 'of the.'

γραφείου: genitive of γραφεῖο-, as τοῦ of το-. Observe change of accent. The theory of this is as follows:—Every syllable in Greek not having the acute accent, or high tone, is supposed to

have the grave ` , or low tone. γραφέω-, four syllables, contracts to γραφέω-, the ´ and the ` combining to form ^ or ˘, the circumflex. But γραφείου is contracted from γραφεῖσσι, and as the acute cannot stand further back than the third syllable in Greek, it follows that in the old form of γραφείου it could not have fallen on the ε; hence the combination εῖ = εῖ could not arise. From this we get the general rule—first, that the circumflex can never stand further back than the second syllable; and, further, that in no case can it be followed by a contracted syllable. It may be followed by a long syllable not arising from contraction, e. g. πόλεως, ῥινόκερος.

γραφέω- is from root γραφ-, cognate with which, + an s lost in Greek, we have *scrib-*, Latin, *schreib*, German, and *shrive*, English (the priest writing down the confessions of the penitent) + εῖω-, noun ending with local meaning. Hence γραφείο = ‘writing-place,’ ‘office.’

ὅπερ: from ὅ, neuter (also root form) of relative pronoun (see above) + περ, intensive or emphatic particle, kin to *per*, Latin, *far*, English, in sense of ‘very.’ Hence ὅπερ = literally ‘the very one which.’

διευθύνει: from διὰ for δφια, kin to δύο, also to *two*, *twice*, *be-tween*, a preposition here meaning ‘in two [or more] directions’ + εἰθύν-, verbal stem from root εἰθύ-, ‘straight’ = ‘straighten.’ Hence διευθύν- = ‘straighten in all directions,’ ‘control,’ ‘direct,’ like. Latin *di-rig-*, in *dirigere*. -ει = 3rd person singular, ‘he,’ ‘she,’ or ‘it,’ corresponding to English *s*. Hence διευθύνει = ‘directs.’

ἐνυμφεύθη: ἐ-, sign of past time placed before every past tense; νυμφεν-, verbal stem from νύμφη, ‘bride,’ the suffix -εν meaning ‘be,’ ‘become’—hence νυμφεν- = ‘become a bride,’ -θη = ‘he was’ or ‘was.’ Hence ἐνυμφεύθη = ‘[he] was become a bride to,’ i. e. a bride was given to him, or he married (transitive). With νύμφη are connected Latin *nubeo*, and the English derivative, *nuptials*,

πρό, kin to English *-fore, fore-*, &c. = 'before'; a preposition construed with genitive case.

τινων: stem *τιν-* for *κτιν-*, kin to Latin *qui-s*, English *which*, &c. = 'some' + genitive plural ending *-ων*; accent thrown back upon *πρό*.

μηνων: stem *μην-*, kin to *month, moon*, &c. + same ending *-ων*.

τῇ: stem *τη-* (feminine form of definite article) + *ι*, sign of dative, now written underneath called *ῶτα subscriptum*, meaning 'by the' or 'with the.'

ἀγαθῇ, ending as in *τῇ*: stem *ἀγαθ-* means 'good' or 'kind,' by suffix *-θ-*, from root *ἀγα-*, which appears in *ἀγαμαι*, 'I admire,' *ἀγαν*, 'very.'

συνπράξει: *ι* as above, added to *σύμπραξε*, modified from *σύμπραξι-*, from root *πρακ-*, 'do' + *συν-* (as single word *σύν*) = 'with,' old form *ξίν* for *κύν*, kin to Latin *cum, con-*, Italian and Spanish *con*, Portuguese *com* + noun ending *-σι* = *-ing*. Hence *σύμπρακ-σι-*, written *σύμπραξι-* = 'a doing-with' or 'doing together,' 'co-operation,' 'aid,' 'help'; thus, *τῇ ἀγαθῇ συνπράξει*, 'with the kind aid.' The dative is here used in an instrumental sense. This phrase is a resuscitation of classical usage. The popular modern Greek would be *μὲ τὴν ἀγαθὴν σύμπραξιν*.

*τοῦ*, explained above, only here masculine, not neuter.

προϊσταμένον: *πρὸ* as above, only here in composition = 'fore,' 'before'; *-ον* ending as that of *τοῦ*, &c.; *μεν-*, participial suffix corresponding to English *-ing*, only that it is not primarily active and transitive, but, as here, passive, middle, or intransitive in meaning; *ῶτα-* for *σιῶτα-*, imperfect (reduplicated) stem from root *στα-*, kin to *sta-* in *stand*. Hence *τοῦ προϊσταμένου* = 'of the before-standing-one,' i. e. principal.

*του*: the grammatical form the same as *τοῦ* explained above, but in sense a modern relic of the old Homeric meaning of *το-*, which was not 'the' but 'he.' Hence *του* without the accent as enclitic, or with it as proclitic, means 'of him,' 'his.' *τοῦ προϊσταμένου του*, 'of his principal.'



πλουσίαν νύμφην : in both these words the *ν* is the sign of the objective or accusative case. Subtract it, and we get the stems πλουσία-, νύμφη-, respectively. νύμφη- as above ; πλουσία-, feminine adjective formed by suffix *σια-*, from root *πλου-* for *πλεο-*, kin to *full*. Hence πλουσία = 'rich.'

ἐκ : before vowels ἐξ, kin to Latin *ex*, *e*, *ec* (in compounds), 'out of,' 'from.'

Πατρῶν : genitive plural, contracted from Πατράων (hence circumflex), from Πάτραι, of which the accusative plural Πάτρας, 'Patras,' from its frequent occurrence has become the name by which foreigners know the town.

ἔχουσιν : *ν* as above ; ἔχουσα-, feminine participle imperfect active for ἔχοντα, which cannot stand in Greek, from ἔχον-, participial stem + *σα-*, feminine suffix ; *-οντ-* answers to our 'ing,' and is cognate with the German ending *-end* in *habend*, *liebend*, &c. ; ἔχ- means 'have,' probably for σέχ-, and cognate with German *Sieg*, 'victory,' i. e. the holding out against, or successfully withstanding an enemy. Hence ἔχουσιν = 'having,' or more idiomatically, 'with.'

μὲν : a little word or particle hard to render, and seldom rendered in English. 'Indeed' is its nearest equivalent, but is too strong. The German *war* almost exactly answers in sense and use.

ἐν : for ἐναν, which is likewise the popular form ; ἐν- means 'one,' to which it may be related ; *-αν* is accusative ending.

ὀφθαλμὸν : *ν* accusative ending ; stem ὀφθαλμῶ-, 'eye,' from root ὀπ-, originally ὀκφ-, 'see,' with which Latin *oculus* and German *Auge*, English *eye*, from Anglo-Saxon *eage*, are akin, + θαλμός-, a suffix of obscure derivation. The word is masculine.

ὀλιγότερον : ending *-ον* as in ὀφθαλμὸν ; ὀλιγότερ-ο-, comparative of ὀλίγο-, which is made up of adjectival suffix *-ο* + root *λίγ-*, with prefix (merely phonetic, and in some dialects, notably in modern Rumaic, wanting) ὀ- ; *λίγ-* seems to stand for an

original *λκ-*, with which are probably cognate, Low Dutch *leeg* or *laag*, and English *low*, perhaps also *least*.

*αὐτοῦ*: ending as in *τοῦ*, &c.; *αὐτὸ*, masculine personal pronoun, = 'he,' 'him,' &c.

*ὀλιγώτερον αὐτοῦ*, literally 'less of him,' i. e. less than he. Various prepositions or cases are used in different languages to express this relation. In Hebrew and the Semitic languages generally *min*, 'from,' is employed. In the north of England they say "better till him," i. e. better to him. We ourselves say "my elders," "my betters," where 'my' is possessive or genitive.

*ἄλλ'* = *ἄλλὰ*, the *-a* being cut off before the following vowel; *ἄλλὰ* for *ἄλλιά*, cognate with *alius*, *alias*, &c., in Latin, and with *ἄλλος* for *ἄλιος* in Greek, means literally 'otherwise;' hence 'moreover,' 'but.'

*εἰς*, see above; here equivalent to 'for' or 'as.'

*ἀποζημίωσι*: *ν* as above; *σι* as above in *-πρακ-σι*; *ἀποζημίω*, with *ο* lengthened in derivation from *ἀποζημιο*, verbal stem meaning 'to compensate,' 'indemnify;' from *ἀπὸ*, 'from,' and *ζημία*, old form *δαμία*, cognate with *damnum*, and *dem* in *indemnify*. Hence *ἀποζημίωσι* = 'indemnification.'

*ἐλλείποντος*: *-ος*, genitive masculine ending; *-οντ* explained above, cf. *ἔχουσα*; *ἐλλείπ-* for *ἐνλείπ-*, from *ἐν*, 'in,' and *λείπ-*, strengthened imperfect stem from root *λιπ-* for *λκφ-*, kin to Latin *licu*, root of *linguo*, &c.; *λκφ-* meaning 'leave' or 'fail.' Hence *ἐλλίπ-*, 'lack,' 'be wanting.' *τοῦ ἐλλείποντος ὀφθαλμοῦ*, 'of the lacking eye.'

*δεκαπέντε*: *δέκα*, kin to *decem*, Gothic *taihun*, German *zehn*, our *ten*; *πέντε* for *πέμπε*, German *fünf* for *fünf*, our *five* for *fife*, and that for *finf*. Hence *δεκαπέντε* = ten + five = 'fifteen.'

*ἔτη*: for *ἔτεα*, old form *Ῥέτεσα*, from stem *Ῥέτεσ-*, kin to Albanian *fītē*, 'year,' Latin *vetus*, 'old;' *α* being neuter plural ending, here accusative after *ἔχουσα*.

ἡλικίας: *s*, sign of genitive singular; -ία-, substantive suffix, making noun of ἡλικ-, adjectival stem, meaning literally "how great;" hence "how old;" thus ἡλικία = '[a certain] age.'

περισσότερα: *a* as in ἔτα; -ότερ- as in ὀλιγώτερον;<sup>2</sup> περισσ- (for περι-κ-), formed from root περ-, kin to *fur-* in *further*, meaning 'abounding,' 'excessive.' Hence περισσότερα = 'more,' or 'more excessive.' Of the adjective περισσὸν ἢ ὁ, there is another form, the later Attic περιττὸν, κ.τ.λ. But περιττὸν when used in Modern Greek means 'superfluous,' the old classical sense, whereas περισσότερον- is the only comparative form in use, and signifies simply 'more,' as already in the New Testament.

τῶν: genitive plural of τὸν.

περισσεύοντων: -ων as in τῶν, τινῶν, κ.τ.λ.; -οντ- as explained above; περισσεύ-, verb from περισσ-, meaning 'to be in excess.' Hence τῶν περισσεύοντων, 'the being-in-excess,' 'the excessive.'

ἐτῶν: for ἐτέων; hence circumflex; cf. Πατρῶν.

τριάκοντα: from τρια- = 'three' (in composition), and -κοντα, an ending answering in sense to -ty in English. Hence τριάκοντα = 'thirty.'

χιλιάδας: ending -ας for ανς, accusative plural feminine; -αδ-, substantive suffix used to form a collective noun from numeral χίλι- (ο- α- ο-) = 'thousand.' Hence 'a thousand.' χίλι- is probably connected with χιλό- 'straw,' Latin *hilo- hīlum*, from the difficulty of counting straws in a stack.

δραχμῶν: ending as above; for δραχμάων: stem δραχμά-, literally 'a handful,' kin to δράσσομαι for δράζομαι, 'I lay hold of:' μα being verbal substantive suffix. The nominative singular is δραχμή. The Greek δραχμή, in modern as in ancient times, is about  $8\frac{1}{2}d.$  of our money.

προῖκα: for προῖκαν, accusative singular of προῖκ- for πρόκ-, 'dowry;' probably kin to Latin *procus*, 'suitor,' *precor*, 'I pray,' German *fragen*, 'ask.'

<sup>2</sup> Observe, however, that in forming degrees of comparison, *o* follows a long, *e* a short vowel, in the preceding syllable.

## IDIOMATIC ENGLISH TRANSLATION OF THE ABOVE.

Mr. and Mrs. Pardalós are invited out for the evening. Mr. Susamákis, clerk at the office managed by Mr. Pardalós, had married, a few months before, a rich bride from Patras, with one eye less than himself, 'tis true, but as a set-off to the eye that was wanting, with fifteen years' seniority, and as a set-off to the fifteen extra years, with thirty-five thousand drachms of dowry.

## EXERCISE II.

Mr. and Mrs. Susamákis are invited out for the evening. Mr. Pardalós had married a wife a few months before. He had married a wife with a dowry. He had married one eye less, but a dowry of thirty-five thousand drachms. Fifteen years' seniority are as an indemnity for one eye less.

Ὁ Κύριος Σουσαμάκης εἶνε ὑπάλληλος τοῦ Κυρίου Παρδαλοῦ.  
 Ὁ Κύριος διευθύνει τὸ γραφεῖον. Τὸ γραφεῖον ὅπερ διευθύνει ὁ  
 Κύριος Σουσαμάκης εἶνε τὸ γραφεῖον τοῦ Κυρίου Παρδαλοῦ. Ἡ  
 Κυρία Παρδαλοῦ εἶνε προσκεκλημένη τὸ ἑσπέρας εἰς συναναστροφὴν.  
 Ἡ Κυρία ἔχει προῖκα τὴν ἡλικίαν. Ὁ Κύριος ἐνυμφεύθη πρό τινων  
 μηνῶν νύμφην πλουσίαν μὲν, ἀλλὰ ἔχουσιν ἓνα ὀφθαλμὸν ὀλιγώ-  
 τερον, καὶ δεκαπέντε ἔτη περισσότερα αὐτοῦ.

## ΤΡΙΤΟΝ ΜΑΘΗΜΑ.—THIRD LESSON.

Tree'tawn mah'theemah.

τρι-, kin to English *three*.

Ὁ ὀλβιος Σουσαμάκης ἐσυλλογίσθη τὸ κατ' ἀρχὰς εἰς  
 Aw aw'lveeawws Soossahmah'keess ehseelawye'e'sthee taw kaht'arkhah'as eess  
*The fortunate Susamakís thought at first in*

πανηγυρισμὸν τοῦ σπουδαίου τούτου καὶ εὐτυχοῦς  
 pah'nee'yeereezmaw'n too spoodheh'-oo tootoo leh ehfteekhoo'as  
*celebration of the important this and happy*

συμβεβηκότος τοῦ βίου του, νὰ δώσῃ χορὸν εἰς  
 seemvehveekaw'tawws too vee'oo too, nah dhaw'ssee khawraw'n eess  
*event of the life of-him, that he-should-give a-ball to*

τοὺς παρανυμφούς τὴν αὐτὴν τῶν γάμων του ἐσπέραν  
 tooos pahrah'see'mfoos teen ah'tee'n' tawn ghah'mawn-too ehspeh'rahn  
*the wedding-guests the very of-the marriage of-him evening ;*

εἶχε δὲ μάλιστα παρακαλέσει καὶ ὑπαξιωματικόν τινα  
 eekieh dheh mah'leestah pahrahkahleh'ssee keh eepahkreawmahteekaw'n-deenah  
*he-had too actually begged also a non-commissioned officer*

φίλου του νὰ τῷ προμηθεύσῃ ἐκ τῆς στρατιωτικῆς  
 fee'lawn-doo nah taw prawmeetheh'fsee ehk teess strahteeawteekee'ss  
*friend-of-him that him he-should-procure from the military*

μουσικῆς ἐν φλάουτον, ἐν κλαρινέττον, καὶ ἐν τρομπόνι,  
 moosseekee'ss ehn flah'ootawn, ehn klahreeneh'tawn, keh ehntrawmbaw'see  
*band a flute, a clarionette, and a trombone,*

ἥτοι ἓνα πλαγίαυλον, ἓνα ὀξύαυλον, καὶ μίαν  
 ee'tee eh'nah plahyee'ahvlawn, eh'nah awksee'ahvlawn, keh mee'ahn  
*or-in-other-words a sideways-pipe, a shrill-pipe, and a*

βαρυσάλπιγγα ὡς γράφουσι σήμερον οἱ νεοφώτιστοι  
 vahroessah'peengghah awss ghrab'foossee see'mehrawn ee neh-aw'faw'teestee  
*heavy-trumpet as write to-day the newly-enlightened*

τῆς γλώσσης καθαρισταί, ὅπως τὸ ἐναρμόνιον αὐτῶν  
 teess ghlaw'sseees kahthahreesteh', aw'pawss taw ehnarimaw'neawn ah'taw'n  
*of the language purifiers, in-order-that the harmonious of-them,*

μέλος πτερώσῃ τοὺς πόδας τῶν προσκεκλημένων.  
 meh'laws ptehraw'ssee tooos paw'dhahs tawn prawstehkleemeh'nawn.  
*strain might-wing the feet of-the invited-ones.*

ὄλβιος : ὄλβιο- + s, sign of nominative. Probably for σόλβιος, cf. Latin *salvus*, whence "salvation," German *selig*, English *silly*, the old meaning of which was 'happy.'

ἐσυλλογίσθη : form as ἐνυμφεύθη (see above), from stem συλλογιδ-, δ becoming σ before θ ; συλλογιδ- is a verbal stem λογιδ- compounded with preposition συν (see above), formed of λόγο-, 'word,' 'ground,' or 'reason,' hence λογίζομαι for λογίδομαι (the ι being added for imperfect tenses), 'I reason.' συλ-

λογίζομαι, 'I reason with myself,' 'I think.' In older Greek, when the *συν* was still felt as a separate word, the augment *ε* was inserted between it and the verb, thus *συνελογίσθη* instead of *ἐσυνλογίσθη*.

*κατ'*: for *κατὰ* before vowel, preposition construed with accusative in sense of 'at'; elsewhere with genitive it means 'against,' or 'down on to,' as *κατ' ἀρχῶν*, 'against principles,' *κατὰ γῆς*, 'down on to the earth.'

*ἀρχὰς*: stem *ἀρχα-* + *ς* for *νς*, accusative plural ending = 'beginnings.' Hence *κατ' ἀρχὰς*, 'at beginnings,' 'at first.' With this is cognate *ἄρχω*, 'I am first,' 'I rule'; Sanscrit *arhāmi*, Zend *arey*, 'deserve,' 'be noble,' whence the word *Aryan*, i. e. the noble or ruling race.

Observe the Greeks say *τὸ κατ' ἀρχὰς*, 'the at first,' instead of 'at the first.'

*πανηγυρισμὸν*: *ν* sign of accusative after *εἰς* (see above); *πανηγυρισμὸν*, *μὸν* = verbal substantive ending, making noun of verbal stem *πανηγυριδ-* (*δ* becoming *σ* before *μ*); *πανηγυρίδ* is also a substantive stem, and means 'fair,' 'merry-making,' from *πάν* (for *πάντ*) = 'all,' and *ἡγυρ* or *ἄγυρ*, bye-form of *ἄγειρ*, root *ἄγερ*, 'to gather.' Hence 'a gathering of all,' 'a general gathering.' From root *ἄγερ* is formed also the noun *ἀγορά*, 'a market-place,' whence *ἀγοράζω* (*ἀγοράδιω*), 'I market,' 'I buy.'

*σπουδαίου*, genitive neuter of *σπουδαῖο* (observe accent), from substantive stem *σπουδά-* + adjective suffix *ιο-ια-*. *Σπουδά-* means 'haste,' 'zeal,' 'earnest.' It stands for *σπουδά-*, *τ* having become *π* through the influence of the vowel sound *ου*, which is a lip-vowel; and answers to the Latin *studium*, *studeo*, &c., whence our *study*.

*εὐτυχούς*: contracted from *εὐτυχέος* = adjective stem *εὐτυχέ(σ)* + *ος*, genitive ending, from *εὖ*, 'well,' and root *τυχ-*, 'to hit,' 'strike,' 'hap'; *εὖ* stands for *ἐνὶ*, Sanscrit *su* for *asu*, and is perhaps cognate to root *as*, Greek *εσ* = 'be,' preserved in English *is*: according to Pope's view, "whatever is, is right."

*συμβεβηκότος*: for *σὺν* + *βεβηκότ-*, reduplicated participle perfect active, from root *βα-* for *γα-*, English *come* + genitive ending *-ος*. The insertion of *κ* is common but not invariable in the formation of perfects. The active perfect is a classical, not a vernacular, form. *συμβα-* meaning 'come together,' or 'go together,' hence 'happen,' τὸ *συμβεβηκός* means 'the happening,' 'the event.'

*βίον*: from *βίω*, 'life,' cognate with Latin *vivus*, *vita*, &c.

*νὰ*: relic of *ἵνα*, conjunction, 'that.'

*δώσῃ*: *δο-*, lengthened in formation to *δω-*, 'give' + *σ*, sign of aorist or momentary tense, and *ῃ*, subjunctive third person ending = 'he may:' here = 'he should' or 'might,' but on account purely of the context, the subjunctive having no power in itself to distinguish past from present. This can only be done in the indicative by the prefix *ἐ*. *-ῃ* stands for *-ῃτι*, as in the present indicative *-ει* does for *-ετι*. The falling out of a consonant, especially *σ* or *τ* between two vowels, is a constant characteristic of Greek etymology. *νὰ δώσῃ* is the Modern Greek way of saying 'to give,' the use of the infinitive being extremely limited.

*χορὸν*: for *ν* see above; *χορὸν*, probably originally the enclosed green where dances took place, kin to *χόρ-τος*, 'grass,' 'sward,' Latin *hortus*, English *garden* and *yard*.

*τούς*: for *τὸνς* = *τὸν* + *ς*, sign of accusative plural.

*παράνυμφος*: ending as above; *παράνυμφο-* (observe accent) from *παρὰ*, preposition meaning 'by,' 'along with,' and *νύμφα*, 'bride.' Hence *παράνυμφο-*, 'bride-attendant,' 'wedding-guest.'

*τὴν* = *τῇ*, 'the' (feminine) + *ν*, sign of accusative; cf. *συναναστροφήν*, *νύμφην*.

*αὐτὴν*: ending as above; *αὐτῇ*, feminine form of *αὐτὸν*, explained above.

*γάμων*: ending as in *τῶν*, κ.τ.λ.; *γάμο-*, 'marriage'; cf. *γαμβρός* for *γαμ-ρός*, 'kinsman by marriage,' Latin *gener*, English *kin*, *kindred*.

ἑσπέραν = ἑσπέρα-, feminine form, from root ἑσπερ-, 'evening' (cf. neuter ἑσπέρας) + ν, sign of accusative, as above.

εἶχε: shortened from ἔχεε, in which ἔ = sign of past time, εχ- = 'have,' and ε signifies 'he.' Hence εἶχε = 'did have-he,' i.e. he had.

ὅτε: adverbial conjunction; the English *too*, German *zu*, Dutch *te*, the two latter, however, differing in use.

μάλιστα: superlative of μάλα, 'much;' hence = 'very much,' 'actually,' 'indeed.' It is the commonest word for 'yes' in Modern Greek.

παρακαλέσει: παρακαλε-, from παρὰ and καλε-, explained above = 'call to one's side,' 'beg,' 'ask' + -σει, classical -σαι, ending of first aorist infinitive active; used in Modern Greek to form the compound pluperfect εἶχε παρακαλέσει, 'had asked.'

ὑπαξιωματικόν: from ὑπὸ for συνπὸ, kin to Latin *sub*, 'under,' and ἀξιωματικόν-, from ἀξίωμα, which is formed from verbal stem ἀξιο- (Modern Greek, ἀξιον-), 'to count worthy,' 'to claim,' 'to demand,' from ἀξιο-, 'worthy,' and this from root ἀγ-, 'to bring' + adjective suffix -σιο-, whence ἄγσιο- = ἀξιο-, 'to be brought,' 'worth taking.' Hence ἀξιο + ματ- with vowel lengthened in composition gives us ἀξιώματ-, 'a claim,' 'demand,' 'dignity,' 'office;' hence with adjective suffix ἀξιωματικόν-, 'an officer,' ὑπαξιωματικόν-, 'an under-officer,' 'a non-commissioned officer.'

τινα (cf. τινῶν above): for τιναν = τιν + αν (accusative ending) = 'some,' 'a;' used here, as elsewhere the numeral, for the indefinite article. Observe loss of accent thrown back on preceding word, of which the grave becomes acute.

φίλον = φίλο + ν, 'a friend;' perhaps kin to φυλῇ (from root φυ-, English *be*) = 'race,' 'kindred.'

τῷ: τό + ι, dative = 'him,' 'for him.'

προμηθεύση: ending, &c., as in δώση; προμηθευ-, from προμηθέ-, originally προμηθές-, 'thoughtful,' 'provident.' Hence προμηθεύω, 'I am thoughtful,' 'I provide,' 'procure.'



τῆς: τῇ + ς, genitive ending = 'of the,' feminine.

στρατιωτικῆς: ending as above; κη, adjectival suffix; στρατιωτι- for στρατιώτη, 'a soldier'—this from στρατιά-, 'an army.' Hence στρατιωτικὸν ἢ ὁ, 'military.'

μουσικῆς: adjective used as substantive, formed similarly to above, from 'μουσα, 'a muse,' 'music'; μουσα stands for μόν-σα, σα = feminine ending, as elsewhere; μον- is kin to *mind*, *mental*, &c.

ἐν: neuter and crude form of numeral.

φλάουντον = φλάουτο (Italian *flauto*) + ν, neuter nominative, vocative or accusative ending; so κλαρινέττον. τρομπόνι for τρομπόνιον, later form of τρομπόνιν. Hence, dropping ν, τρομπόνι, from Italian *trombone*.

πλαγίανλον: from πλάγιο = 'sideways,' and αὐλὸν, 'a pipe' or 'flute.' This, like the following, is a manufactured Greek word employed by modern purists to supplant the foreign importation given above. Observe change of accent in composition.

δξύανλον: as above, with δξύ = 'shrill,' 'sharp.'

βαρυσάλπιγγα: βαρὺν, originally γαρὺν, kin to *gravis*, Latin, 'grave' + σάλπιγγ- + α(ν), accusative singular ending = 'trumpet.' The suffix -ιγγ- individualizes. The root σαλπ- for σφαλπ- is probably kin to *swallow*, *schwalbe*.

γράφουσι: for γράφοντι, from γραφ-, 'write,' our *grave* in *engrave*, Latin *scrib-ere*; also kin to 'scrub,' 'rub.' The *s* before the original Indo-Germanic *k* probably preserved it as *g* in the Teutonic languages, or as *c* in *scrub*, whereas in *rub* it has first become *h*, according to Grimm's law, and then disappeared. For the identity of *scrub* and *rub*, cf. German *schreiben* and *reiben*.

σήμερον (old form τήμερον): from ἡμερ-, root of ἡμέρα, 'day,' and τ-, root consonant of article, once demonstrative. Cf. τώρα for τῇ ὥρᾳ, 'now.'

οἱ: nominative plural masculine of ὁ, 'the.'

νεοφώτιστοι: from νεο-, our *neo*, and φωτιστοὶ, verbal adjective (observe accent) from φωτίζ-, formed (like λογίζ- above)

from *φῶτ* for *φάος*, 'light,' formed in turn by substantival suffix *-οτ* from *φα-*, 'show,' 'declare;' cf. Latin *fama*, 'fame,' *fa-ri*, 'to speak,' &c.

*γλώσσης* = *γλωσση*, Ionic form of *γλώσσα* for *γλώκη*, 'tongue.'

N.B.—These Ionic forms are retained only in genitive and dative. The nominative and accusative are *γλώσσα*, *γλώσαν*.

*καθαρισταί*: from *καθαρίζ-*, 'cleanse,' formed (as above) from *καθαρό-*, 'clean' + suffix *-α-* sign of agent + *-ι*, sign of nominative plural.

*ὅπως* (originally *ὅπωτ*): old instrumental case used for adverb of stem *ὀπο-* (for *ὀκφο-*), 'which' (cf. *ὅπου*, genitive in locative sense 'where,' &c.) = 'by which means,' 'how,' 'in order that.'

*ἐναρμόνιον*: compounded of *ἐν*, 'in,' and *ἁρμονία*, 'harmony;' *-νία* being derivative suffix added to root *ἄρ-*, 'to fit,' being kin to our *ar* in *arm*, and also to *li* in *lid*, the German *Glied*, &c.

*μέλος*: nominative neuter of stem *μέλεσ-*, 'a strain,' means also 'a limb,' 'member,' and is perhaps a bye-form of *μέρος*, 'part.' Cf. Milton's "*linked sweetness long drawn out.*" See p. 54.

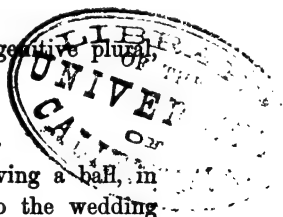
*πτερώση*: ending as in *προμηθεύση*, κ.τ.λ.; *πτερο-*, formed (like *ἄξιο-*) from *πτερό-*, 'a wing.' Hence 'to wing,' 'to make fly.' *πτερό-* is kin to our *feather*, transposed for *πετ-ρό*; root *pet-* = 'fly.'

*πόδας*: for *πόδανς*, from *πόδ-*, our *foot*.

*προσκεκλημένων*: classical passive participle genitive plural, from *προσκαλε-*, explained above.

#### IDIOMATIC ENGLISH TRANSLATION.

The lucky Susamákis thought at first of giving a *ball*, in celebration of this happy event in his life, to the wedding guests, the very evening of his marriage; and he had even asked a non-commissioned officer of his acquaintance to procure for him from the military band, a flute, a clarionette, and a trombone, or, as our modern purists of to-day would write it, a



side-pipe, a shrill-pipe, and a bass-trumpet; in order that their melodious strains might give wings to the feet of the guests.

### EXERCISE III.

Mr. Susamákis thought how (ὅπως) he might give wings to the feet of the wedding guests, in celebration of this happy event in his life. The very evening of the wedding he invited a non-commissioned officer. The melodious strain is fortunate. The modern purists (of our language) write to-day.

Οἱ παράνυμφοι εἶνε προσκεκλημένοι αὐτὴν τὴν ἐσπέραν τῶν γάμων. Ὁ ὄλβιος Κύριος εἰς πανηγυρισμὸν τῶν γάμων τοῦ ἐσυλλογίσθη νὰ προμηθεύσῃ ἐναρμόνιον μέλος ἐκ τῆς στρατιωτικῆς μουσικῆς ὅπως πτερώσῃ τοὺς πόδας τῶν προσκεκλημένων παρὰ νύμφων. Εἶχε φίλον τινα ὑπαξιωματικόν. Πλαγίαυλον, ὀξύαυλον καὶ βαρυσάλπιγγα γράφουσι σήμερον εἰς τὴν γλῶσσαν τῶν ἡ νεοφώτιστοι καθαρισταὶ αὐτῆς.

### TETAPTON ΜΑΘΗΜΑ.—FOURTH LESSON.

τέταρτον: for κτέτταρτον; cf. Latin *quatuor*, 'four.'

Ἄλλ' εἶτα μετενόησε, σκεφθεὶς ὅτι δὲν ἦτο  
 Ah'l ee'tah mehtehnew'eesseh, stehfthee'ss aw'tee dhehn ee'taw  
*But then he-changed-his-mind, considering that (it) not was*

καλὸν νὰ παρατείνῃ τὸ μεταξὺ τῆς στέψεως καὶ  
 kahlaw'n nah pahrahtee'nee taw mehtahkses' teers steh'pseeawss keh  
*good that he-prolong the between the wedding and*

τῆς ἀπομονώσεως αὐτοῦ χρονικὸν διάστημα καὶ  
 teess ahpawmawnaw'sseeawss ahftoo' khrawnseekaw'n dheeah'steemah keh  
*the retirement of-him time's space and*

ἀπεφάσισε νὰ ἀναβάλῃ εἰς προσφορώτερον καιρὸν τὸν  
 ahpehfah'sseeessee nah ahnahvah'lee eess prawssawraw'tehrawn kehraw'n tawn  
*resolved that he-defer to a more suitable season the*

χορευτικὸν τῶν γάμων τοῦ πανηγυρισμὸν.  
 khawrefteekaw'n tawn ghah'mawn-doo pah'weeyereezmaw'n.  
*dancing of-the marriage-of-him celebration.*

εἶτα, 'afterwards,' 'then,' kin to Latin *ita*.

μετενόησε = μετ' for μετὰ (Gothic *mith*, our *with*; cf. *we*, *wir*, and South German *mir*; kin to *mit* are probably *wieder* and *wider*, a kind of comparative of the preposition. The meaning in all languages fluctuates between 'with' and 'again' or 'against'; cf. *withstand*, *widerstehen*. In Greek μετὰ in composition has the latter sense) + ε, sign of past time as above + νοε-, verbal stem from root νοϝ- for γνοϝ-, our *know* (whence νοῦ- for νοϝ-, 'mind') + σ, sign of aorist or instantaneous action + ε = 'he.' Hence μετενόησε = 'he changed his mind,' 'he repented'; μετάνοια for μετάνοηα, 'repentance,' the common New Testament words.

σκεφθεῖς: for σκεπθέντς = σκεπ-, transposed for σπεκ-, Latin *spec-*, as in *spectaculum*, *specula*, *spectrum*, *inspicio*, &c., German *spähen*, our *spy*, 'to look, see, regard, consider' + θεντ-, stem of passive aorist participle + ς, sign of masculine nominative agreeing with Σουσαμάρης understood. The passive is here used in a middle or deponent sense; cf. German *sich umsehen*, 'to look about one,' and *circumspect*, which means 'looked about.' Hence σκεφθεῖς = 'having reflected' or 'reflecting.'

ὅτι: made up of two relative pronouns, ὅ, cf. ὅπερ above, and τι for κτ[ι], cf. τινῶν above; τι[ν] being neuter of τιν-. Here used to link clauses, i. e. as conjunction; cf. similar use of English 'that,' French *que*, &c.

δὲν: for οὐδὲν, i. e. οὐδὲ ἓν, 'not even one,' hence 'nothing,' 'naught,' and so in Modern Greek 'not.'

ἦτο: for ἔστο = ἐ + root ἔσ-, English *is*, see above, + το, sign of 3rd person singular in past imperfect tense of middle or passive verbs. Hence ἦτο = 'he was.'

καλὸν: neuter nominative of καλὸ-, masculine or neuter stem of root καλ-, kin to *hale*, English, meaning 'good,' 'fair,' &c.

παρτείνῃ: for παρατένῃ (cf. προμηθεύῃ, κ.τ.λ.), from παρὰ, 'along,' and τεν-, 'stretch,' kin to our *thin*. Hence νὰ παρτείνῃ, 'that he stretch,' or 'to extend.'

N.B.—σ after liquids is dropped, and the foregoing vowel lengthened by way of compensation.

μεταξύ: for μεταξύν = μετά + ξύν (see above) = ‘together-with,’ ‘among,’ ‘between.’

στέψεως: for στεψεως, genitive after preposition of stem στέπ-σι, literally ‘crown-ing. All words thus formed are feminine. στέπ-σι is for στέφ-σι, the root στεφ- itself however seems to have been modified from στεπ-, kin to Latin *stipare*, ‘to crowd,’ German *Stift*, *Stufe*, and *Stapfen*, our *step*. The original notion was that of fixing firmly down; hence in Greek στεφ- means ‘crown,’ στέφος, neuter, and στέφανος, masculine, ‘a wreath’ or ‘crown,’ and from the bridal wreath στέφω and στεφανόω (Modern στεφανώνω) mean ‘to marry.’

ἀπομονώσεως: formed like στέψεως from ἀπομόνωσι-, from ἀπό + verbal stem μονο-, from stem μόνο-, ‘alone.’ Hence ἀπομόνωσις, ‘sequestration,’ ‘withdrawal,’ ‘retirement.’

χρονικόν: adjective neuter accusative, from stem χρόνο-, ‘time,’ probably kin to χορδς in sense of limit (see above).

διάστημα: from διά for δῖα, kin to *two*, *tween*, in the words *in two*, *between*, ‘apart’ + στη-, lengthened in derivation from στα- and μα(τ), substantive ending. Hence, ‘what stands between,’ ‘the space.’ χρονικόν διάστημα, ‘time-space,’ or ‘space of time.’

ἀπεφάσισε: formed like μετενόησε from ἀπό, ‘off’ or ‘from,’ and φασιδ-, from φάσι-, formed like στεψι-, κ.τ.λ., from root φα-, ‘say.’ Hence ἀποφασίζω, ‘I say off,’ i. e. make up my mind, decide.

νὰ ἀναβάλῃ: from ἀνά, ‘up,’ ‘away,’ ‘off,’ and βαλ-, ‘put,’ ending as in παρατείνῃ, κ.τ.λ. Hence νὰ ἀναβάλῃ, ‘to put off,’ ‘defer.’

προσφορώτερον: formed like ὀλιγώτερον from πρόσφορο-, and that from πρὸς-, ‘to,’ and φορ- modified in nominal stems from φερ-, our *bear*, Latin *fer-*. Hence πρόσφορο-, ‘fit to be brought to,’ ‘applicable,’ ‘suitable.’

καιρὸν (nominative, καιρὸς) = καιρὸ- + ν, 'season,' 'weather,' 'time.'

χορευτικὸν: χορευτικὸ- + ν; χορευτικὸ- formed like χρονικὸ κ.τ.λ., from χορεύ-, 'dance' (verb), from χορὸ-, 'a dance' or 'ball.'

#### IDIOMATIC TRANSLATION.

But afterwards he thought better of it, reflecting that it would not be well to prolong the interval between his wedding and his retirement, and he decided to put off to a more convenient season the celebration of his wedding by a ball.

#### EXERCISE IV.

Ὁ χορευτικὸς πανηγυρισμὸς τῶν γάμων δὲν ἦτο καλός. Ὁ καιρὸς δὲν ἦτο πρόσφορος εἰς τὸν χορευτικὸν πανηγυρισμόν. Τὸ χρονικὸν διάστημα μετὰ τῶν γάμων καὶ τοῦ χοροῦ ἦτο προσφορώτερον. Δὲν εἶναι καλὸν νὰ ἀναβάλῃ ὁ Κύριος τὴν ἀπομόνωσίν του. Ἐσυλλογίσθη νὰ ἀναβάλῃ τὸν χορὸν, ἀλλ' εἴτα μετενόησε καὶ ἀπεφάσισε (decided on) τὸν χορευτικὸν πανηγυρισμόν τῶν γάμων του, εἶχε δὲ μάλιστα προσκαλέσει τοὺς παρὰνύμφους.

It is not good to extend the interval of time. The season was suitable, but the celebration (nominative) was not. He decided to procure a military band, but afterwards he changed his mind, reflecting that it was not suitable to defer his retirement. He decided to give wings to the feet of the guests, and therefore he invited them (προσκαλέσέ τους) to the celebration of his wedding by a dance. The time between his marriage and his retirement was less than (ἤ) he decided to be (Gr., that it was) suitable.

#### ΠΕΜΠΤΟΝ ΜΑΘΗΜΑ.—FIFTH LESSON.

πέμπτον is precisely our *fifth*, for *fifth*.

Οὕτω λοιπὸν μετὰ τινὰς μῆνας, ἡμέραν τινα πέμπτην  
 Oú'taw leepaw'n mehtah'-teenahss mee'nahss, eemeh'rahn-teenah peh'mbdeen  
 Thus then after some months, one-day fifth

τῆς ἐβδομάδος, ὡραία ἐπισκεπτήρια δίκην  
 teess ehvdhawmah'dhawns, awreh'-ah ehpeeskheptee'reeah dhee'keen  
*of-the week, beautiful cards in-the-form*

μετριοφρόνων προσκλητηρίων διενεμήθησαν εἰς τοὺς  
 mehtreawfraw'nawn prawkleeteeree'awn dheehnehmee'theessahn eess tooss  
*of-moderate invitations were-distributed to the*

γνωρίμους καὶ φίλους τοῦ Κυρίου Σουσαμάκη ὧν ἐν  
 ghnawree'mooss keh fee'looss too Keeree'oo Soosahmah'kee awn ehn  
*acquaintances and friends of-the Mr. Susamákis of-which one*

ἔλαβε καὶ ὁ Κ. Παρδαλὸς ἔχον οὕτω—Ὁ Κύριος  
 ehlahveh keh aw K. Pardahlaw'ss eh'khawn oo'taw — Aw Kee'reeawss  
*received also the Mr. Pardalós, running thus—The Mr.*

καὶ ἡ Κυρία Σουσαμάκη παρακαλοῦσι τὸν Κύριον καὶ  
 keh ee Keeree'ah Soosahmah'kee pahrahkahloo'ssee tawng-Gee'reeawn keh  
*and the Mrs. Susamákis beg the Mr. and*

τὴν Κυρίαν Παρδαλοῦ νὰ λάβωσι τὴν καλοσύνην νὰ  
 teeng-Geeree'ahn Pardahlaw' mah lah'vawsssee teeng-gahlawasee'seen nah  
*the Mrs. Pardalós that they-have the goodness that*

πάρωσι τὸ τζαῖ εἰς τὴν οἰκίαν των τὴν Κυριακὴν,  
 pah'rawsssee taw tsah'ee eess teen eekee'ahn-dawn teeng-Geereeahkee'n,  
*they-take the tea at the house of-them the Sunday*

δέκα Νοεμβρίου εἰς τὰς ὀκτὼ τὸ ἑσπέρας.  
 dheh'kah Naw-ehmvree'oo eess tahs awktaw' taw ehseph'rahas.  
*ten(th) of-November at the eight the evening.*

οὕτω: before a vowel οὕτως, for οὕτωτ, old instrumental case, from demonstrative οὗτο-, 'this,' = 'thus.'

λοιπὸν: neuter accusative absolute of λοιπὸν, verbal adjective, from root λιπ-, 'leave,' with which it is cognate. Hence λοιπὸν as adverb = 'what is left,' i. e. accordingly, therefore; first used in this sense by Polybius, afterwards in New Testament. Formerly οὖν for οὐν, i. e. 'being,' was employed in this sense.

μετὰ: with accusative = 'after.' Observe accent.



τινὰς: for τινὰνς, accusative plural of stem τιν-. Loses accent when enclitic.

μῆνας: for μῆνανς; see above.

ἡμέραν = ἡμέρα, 'day' + ν; accusative of time.

τινὰ: for τινὰν, accusative, masculine, or feminine; here feminine.

πέμπτην: 'fifth,' here 'Thursday,' as explained by τῆς ἑβδομάδος = ἑβδομάδ-, + ος, genitive ending; from ἑβδομο-, 'seventh,' adjective of ἑπτὰ, 'seven,' for σεπτὰν, itself softened from ἑπτομο-; cf. Latin *septem*, *septimus*. ἑπτὰ(ν) is probably a by-form of ἑπτὸν, i. e. σεπτὸν, verbal adjective from ἑπ- (σεπ-), 'to follow,' and this for σεκ-; ἑπτὰ meaning perhaps, originally, 'the following,' 'the next,' like *secundus* for *sequendus* in Latin: counting being in early times on the fingers, in which seven would be the second of the second series, as two was of the first. This is Professor Sayce's suggestion.

ώραῖα: from ὥρα-, our *year*, Latin *hora* + ι, adjectival suffix + α, neuter plural ending. Hence ὥραῖα = 'seasonable,' 'fair,' 'beautiful.'

ἐπισκεπτήρια: from ἐπὶ, 'upon,' σκεπτ-, verbal adjective stem of σκεπ- (see above) + substantive suffix -ήρια, neuter plural nominative of -ήριω-, meaning the instrument with which a thing is done. Hence ἐπισκέπτομαι meaning 'I visit,' ἐπισκεπτήρια are 'visiting-cards.'

δίκην = δίκη, 'form,' 'fashion' + ν; accusative and as adverb, meaning 'in the form of'—as we say, 'the shape of,' without 'in.' δίκη also means 'a form of law,' 'justice,' 'trial,' &c.

μετριοφρόνων: genitive plural of μετρίωφρον-, from μέτριω-, 'measured,' 'moderate,' and φρον-, 'thinking.' Hence μετριοφρόνων, 'modest.'

προσκλητηρίων: formed like ἐπισκεπτήρια from προσκλητ-, verbal adjective stem of root προσκλε- (κλα- καλ-); see above. Hence προσκλητήρια, 'cards of invitation.'

διενεμήθησαν: δι (for διὰ) + ε, sign of past + νεμη-, lengthened



stem of root *νεμ-*, 'arrange,' 'assign' + *θη* = *d*, sign of passive + *σαν* = 'they.' Hence *διανεμήθησαν* = '[they] were distributed.'

*τούς*: for *τόνς*.

*γνωρίμους*: for *γνωρίμους*, accusative plural of *γνώριμο* = stem *γνωρ-*, as in *gnarus*, *ignoro*, &c., from root *γνω-*, *κνω* + *-μο*, adjectival ending. Hence *γνώριμο*, 'a knowable' or 'known one,' 'an acquaintance.' *γνώριμοι*, nominative of *γνωρίμους* (observe accent), 'acquaintances.'

*φίλους*: for *φίλους*, from root *φιλ-*, 'dear,' whence also *φιλέω*, 'I love,' 'I kiss,' literally 'I am a friend of.'

*ὧν*: for *δων*, genitive plural of *δ-*, relative.

*ἔλαβε* = (*ἔ* + *λαβ* = 'take' + *ε* = 'he') = 'did-take-he' = '[he] took,' 'received.'

*ἔχον*: for *ἔχοντ*, literally 'having,' here 'running' or 'reading.'

*παρακαλοῦσι*: for *παρακαλέοντι* = stem *παρακαλε-* + *οντι* = 'they.'

*λάβωσι*: for *λάβωντι* = *λάβ-*, 'take' + *ωντι*, 'they may,' subjunctive. Observe *λαβ-* is aorist or instantaneous stem, viz. the simple root. The imperfect is *λαμβάνω*, putting in *μ* and adding *αν*; *λαμβάνω*, 'I take,' *ἔλαβον* or *ἔλαβα* (Modern), 'I took,' *ἐλάμβανον* (a), 'I was taking.'

*καλοσύνην*: from *καλο-* + *-σύνη* = *-ness*. Hence *καλοσύνην*, 'goodness.' The ending *ν* has been so often explained that we shall not mention it again, unless for some special reason.

*πάρωσι* = *παρ* + *ωσι*, explained above. *παρ-* is for *ἐπαρ*, from *ἐπὶ*, 'up,' and *άρ-*, 'take.' Imperfect stem, *παίρν-*.

*τζαῖ*: the Chinese word, sometimes declined to the extent of a genitive, *τοῦ τζαῖου*. An alternative is the more Greek-looking form *τὸ τέιον*, *τοῦ τέιου*, from the French *thé*.

*οἰκίαν*: feminine formed from masculine stem *οἰκο-* for *οἶκο*, Latin *vico-* (nominative *vicus*), 'a house,' 'a dwelling.'

*των*: 'their,' 'of them,' cf. *του* above.

Κυριακὴν : from Κυριακὸς ἡ, adjective by suffix -κ- from Κύριος, 'Lord.' Hence Κυριακὴ = (*dies*) *dominicus* or -a. Cf. Spanish *domingo*, French *dimanche*, &c. ; 'the day of the Lord,' 'Sunday.'

δέκα : cardinal used for ordinal, explained above.

τὰς : i. e. ὥρας, 'hours.'

ὀκτὼ : Latin *octo*, our *eight*.

τὸ ἑσπέρας : accusative of time.

#### IDIOMATIC TRANSLATION.

Accordingly, in a few months, one Thursday, some beautiful cards in the form of modest invitations were distributed among the friends and acquaintance of Mr. Susamákis, one of which was received by Mr. Pardalós, and ran as follows:—"Mr. and Mrs. Susamákis request the favour of Mr. and Mrs. Pardalós' company to tea on Sunday, the 10th of November, at eight o'clock in the evening.

#### EXERCISE V.

Οὕτω λοιπὸν διανεμήθησαν τὰ ἐπισκέπτηρια τοῦ Κυρίου Παρδαλοῦ. Ὁ Κύριος Παρδαλὸς ἦτο γνῶριμος καὶ φίλος τοῦ Κυρίου Σουσαμάκη. Ἡ Κυρία ἔλαβε προσκλητήρια δίκην μετριοφρόνων ἀλλὰ ὠραίων ἐπισκεπτηρίων ἐχόντων οὕτω. Ὁ Κύριος καὶ ἡ Κυρία Παρδαλοῦ ἔχουσιν τὴν καλοσύνην νὰ πάρωσι τὸ τζαῖ εἰς τὴν οἰκίαν τῶν φίλων καὶ γνωρίμων των Κυρίου καὶ Κυρίας Σουσαμάκη. Τὴν πέμπτην, δέκα Νοεμβρίου εἰς τὰς ὀκτὼ τὸ ἑσπέρας οἱ γνῶριμοὶ τοῦ Κυρίου ἐσυλλογίσθησαν νὰ πάρωσι τὸ τζαῖ εἰς τὴν οἰκίαν του.

The lady and gentleman are invited to take tea at the house of their friends and acquaintances. Beautiful visiting cards in the form of modest invitations were distributed on a Thursday. Thursday is the fifth of November and the fifth day of the week. After a few months and a few days he altered his mind and decided thus. Mr. Pardalós received some modest invitations in the form of visiting cards. Sunday is the first day (ἡ πρώτη ἡμέρα) of the week.

## EKTON MAΘHMA.—SIXTH LESSON.

ἕκτον: for σέκτον, adjective, from ἕξ (ἕκ-ς), 'six.' The σ, though an integral part of the word, is lost in the process of composition in Greek. Cf., however, *sextus* in Latin.

N.B.—The interlinear transliteration is henceforth dispensed with.

Σημειωτέον ὅτι τὴν ἡμέραν ταύτην ἐξέλεξεν ἡ ἀβρά  
*To-be-noted that the day this chose the fine*  
 πρόνοια τῆς Κυρίας Σουσαμάκη καθότι τὴν Κυριακὴν  
*foresight of-the Mrs. Susamáki forasmuch-as the Sunday*  
 ἐκείνην συνέπιπτεν ἡ ἐπέτειος τῆς ἐορτῆς τοῦ νεαροῦ  
*that coincided the yearly of-the festival of-the youthful*  
 τῆς συζύγου—ὁ Σουσαμάκης ἐκαλεῖτο Ὀρέστης—καὶ ἡ  
*of-her consort (the Susamáki was-called Orestes) and the*  
 νεόνυμφος Πασιφάη ἐσκέφθη ὅτι προσφύεστατον ἦτο νὰ  
*new-wed Pasiphae reflected that most-fitting was-it that*  
 πανηγυρισθῶσι διὰ τοῦ αὐτοῦ χοροῦ καὶ διὰ τοῦ αὐτοῦ  
*be-celebrated by the same ball and by the same*  
 κυπέλλου τείου ὃ τε γάμος τῆς καὶ ἡ ἐορτὴ τοῦ  
*cup of-tea both-the marriage of-her and the festival of-the*  
 συμβίου τῆς.  
*spouse of-her.*

Σημειωτέον = σημειω-, verbal stem from σημειό-, and that from σημα(τ)-, verbal substantive from root ση- (not found) + suffix τε, meaning 'to be' + neuter ending ον = '[It is] to be remarked.'

ταύτην: feminine stem ταύτα- (η-), answering to masculine τοῦτο- = 'this.'

ἐξέλεξεν: for ἐξέλεγσεν = ἐξ, 'out' + ε, sign of past time + λεγ-, root = 'choose' + σ, sign of first aorist, instantaneous

tense +  $\epsilon(\nu)$  (for  $\epsilon\tau$ ) = 'he,' 'she,' or 'it' (3rd person). Hence  $\epsilon\acute{\xi}\epsilon\lambda\epsilon\acute{\xi}\epsilon\nu$ , ['she,' i. e.  $\pi\rhoόνουα$ ] 'chose.'

$\acute{\alpha}\beta\rho\acute{\alpha}$ , nominative and stem (feminine), probably from root  $\mu\alpha\rho$ , Indo-Germanic *mar*-, 'to grind,' 'powder,' and often bye-form of  $\mu\alpha\lambda$ -,  $\acute{\alpha}\beta\rho\acute{\alpha}$ - $\acute{\alpha}\beta\rho\acute{\alpha}$  being itself a bye-form of  $\mu\omega\rho\acute{\alpha}$ - $\mu\omega\rho\acute{\alpha}$ ; cf. vocative  $\beta\rho\acute{\epsilon}$  for  $\mu\omega\rho\acute{\epsilon}$ , now a mere interjection.  $\mu\omega\rho\acute{\alpha}$ s, originally 'fool,' means 'a boy' in Modern Greek, as  $\acute{\alpha}\beta\rho\alpha$  in the Septuagint means 'a maiden.' The root idea seems to be that of softness, tenderness in the noun, softening, bruising in the verb. Cognate are probably *mill*,  $\mu\tilde{\upsilon}\lambda\omicron\varsigma$ ; German *Mühle*, and *mahlen*, 'to grind;' our *meal*; Greek  $\mu\acute{\alpha}\rho\text{-}\nu\alpha\mu\alpha\iota$ , 'I fight;' Modern Greek  $\mu\alpha\lambdaόν\omega$ , 'I fight;' cf. the slang use of *mill*. Cognate is English *mild*, with suffix *d*; also Greek  $\mu\alpha\lambda\text{-}\alpha\kappa\acute{o}\varsigma$  and  $\mu\alpha\lambda\text{-}\theta\alpha\kappa\acute{o}\varsigma$ . The change  $\mu\rho$ - $\mu\lambda$ - to  $\beta\lambda$ - $\beta\rho$ - in Greek is a constant phenomenon, while  $\acute{\alpha}$  or  $\acute{o}$ , either aspirated or not, is a common phonetic prefix.

$\pi\rhoόνουα$ : for  $\pi\rhoόγνουα$  (cf.  $\acute{\alpha}\gammaνουα$ , 'ignorance,' and Modern Greek  $\acute{\epsilon}\gammaνουα$  for  $\acute{\epsilon}\nuνουα$ , i. e.  $\acute{\epsilon}\nu\text{-}\gammaνουα$ ) =  $\pi\rho\acute{\alpha}$ , kin to *for*, *fore*, and  $\gammaνουα$ - =  $\gamma\nu\omicron$  +  $ια$ ,  $ια$  being feminine nominative stem. Hence  $\pi\rhoόγνουα$ ,  $\pi\rhoόνουα$ , 'foreknowledge,' 'prudence' (*providentia*), 'foresight.'

$\kappa\alpha\thetaότι$ : for  $\kappa\alpha\tau' \acute{o}\tau\iota$ , i. e.  $\kappa\alpha\tau\grave{\alpha} \acute{o}\tau\iota$ . Though the rough breathing (') is not heard in Greek, classical tradition requires  $\pi$ ,  $\tau$ ,  $\kappa$  to be changed to their corresponding aspirates when immediately followed by '.  $\kappa\alpha\thetaότι$  = literally 'according that' or 'according as.'

$\acute{\epsilon}\kappaείνην$ : demonstrative pronoun, formed from demonstrative adverb  $\acute{\epsilon}\kappa\epsilon\acute{\iota}$ , 'there,' by formative suffix  $\nu$ - $\sigma$ -,  $\nu$ - $\eta$ -.

$\sigmaυνέπιπτεν$ :  $\sigmaυν$ , see above;  $\epsilon$  as before;  $\pi\iota\pi\tau$ -, reduplicated, imperfect, or frequentative stem (cf. *sist*-,  $\acute{\iota}\sigma\tau\alpha$ -,  $\kappa.\tau.\lambda.$ ) for  $\acute{\pi}\iota\pi\tau$ -, from root  $\pi\epsilon\tau$ -, Sanscrit *pat*-, 'to fly,' 'leap,' 'fall' [upon]. From same root are probably Latin *petere*, 'to seek,' our *find* (by nasalization); also  $\pi\tau\epsilon\rhoόν$ , English *feather*, &c.;  $\text{-}\epsilon\nu$  as above. Hence  $\sigmaυνέπιπτεν$ , imperfect, 'coincided,' i. e. would coincide.

**ἐπέτειος** = **ἐπέτειο** + **ς**: masculine and feminine nominative; **ἐπέτειο** = preposition **ἐπ-** for **ἐπὶ** + **ἔτες**, 'year' + **ιο**, adjectival stem, masculine, feminine, neuter. Hence **ἐπέτειος** = 'on-the-year,' 'yearly.' The lost *f* of **ἔτος** for **ῑέτος** appears as aspirate in the Modern Greek form **ἐφέτος** for **ἐπέτος**, 'this year,' i.e. in (the current) year; cf. "to-day" for "this day." **ἡ ἐπέτειος [ἡμέρα]** = 'the anniversary [day].'

**νεαροῦ**: from **νεαρό-**, from **νέο-**, 'young' + adjectival suffix **ρο-** = **-ish**. Hence **νεαρό-**, 'youngish,' 'youthful.'

**συζύγον**: from **σύν** + **ζυγόν**, 'yoke,' whence adjective and substantive **σύζυγο-** (observe accent), 'yoke-fellow,' the Latin *conjug-* (nominative *conjugux* for *conjugus*), 'consort,' 'husband,' 'wife,' masculine or feminine.

**ἐκαλεῖτο** + **ἐ** + **καλέ** (see above) + **ετο** + 'he was,' contracted from **ἐκαλέετο**; hence '[he] was called.'

**Ὀρέστης**: from stem **Ὀρέστα-** (**η-**) + **ς**; literally, perhaps, 'a mountaineer:' **ὄρες** = 'mountain' + **τα-τη** = 'man who does, or has to do with,' like ending *eer*.

**νεόνυμφο** + **ς**: from **νέο-** and **νυμφ-**, see above; masculine or feminine; here feminine.

**Πασιφάη**, literally 'bright to all:' from **πᾶσι** for **πάντ** + **σι**, dative plural ending + **φάη**, kin to **φάος** for **φάος**, **φῶς** for **φῶτ**, 'light.'

**προσφύεσταιον** = **πρὸς** + **φν-**, our *be* + **ες**, adjectival suffix + **τατο** + **ν** = superlative suffix with neuter accusative (also nominative) ending. Hence **προσφύεσ-** = 'grown-to,' 'fit,' 'natural,' 'proper'; **προσφύεσταιον**, 'most fitting.'

**ἐσκέφθη**: formed like **ἐσυλλογίσθη** from root **σκεπ-**, see above.

**πανηγυρισθῶσι**: for **πανηγυρισθῶντι** = **πανηγυριδ** + **θ**, sign of aorist or instantaneous passive + **ωντι**, ending, 3rd person plural = 'they,' lengthened from indicative ending **οντι**; cf. **-ῆ** for **-εῖ**, above, &c.

**διὰ**: for **διὰ**, 'through,' 'by means of,' see above. In this sense construed with genitive.

αὐτοῦ: after article = 'same;' before article, 'very,' or 'it self;' or in Modern Greek also 'this,' 'that;' e.g. διὰ αὐτοῦ τοῦ χοροῦ (δι' αὐτοῦ τοῦ χοροῦ), 'by the dance itself;' διὰ τοῦ αὐτοῦ χοροῦ, 'by the same dance.'

κυνέλλον: neuter (nominative κύπελλον), a diminutive from obsolete root κύπο- or κύπα-; in Modern Greek κοῦπα, 'a cup.'

ὁ τε: τε, bye-form of καὶ pronounced κέ, but always enclitic like Latin *que* and Sanscrit *cha*. Hence ὁ τε, 'both the;' observe accent thrown back from τὲ to ὁ, which, else unaccented, has now the acute.

ἐορτή: for ἐ-φορ-τ-ή, containing, perhaps, root *var*, our *ware*, 'to keep,' 'observe,' kin to Latin *vereor*, *reverentia*, &c. + nominal suffix τα- (τη-). Hence ἐορτή, 'a ceremony,' 'festival;' the ἐ seems like the á in ἀβρά, merely phonetic; -τ- is noun suffix.

συμβίου = σὺν + βίου = genitive of σύμβιο; βίο- for βίφο-, pronoun φίφο- or βίφο-, kin to Latin *vivo-*, *vivus*, *vivere*; cf. *vis* and βία, 'force.' Hence σύμβιο = 'living with,' 'husband,' or 'wife;' masculine or feminine.

#### IDIOMATIC TRANSLATION.

We should observe that the fine foresight of Mrs. Susamákis had chosen this day, because on the Sunday in question the anniversary of her youthful husband's birthday also fell, and the newly-married Pasiphae reflected that it would be just the thing to celebrate, by means of the same ball and the same cup of tea, both her own marriage and the birthday of her spouse.

#### EXERCISE VI.

Ἡ Πασιφάη ἦτο νεόνυμφος σύζυγος τοῦ νεαροῦ Σουσαμάκη. Ἡ Κυριακὴ εἶνε προσφνεστάτῃ ἡμέρᾳ πρὸς πανηγυρισμὸν τῶν γάμων. Συνέπιπτεν ἐκείνῃ τὴν ἡμέραν καὶ χορὸς καὶ γάμος. Ὁ τε Ὁρέστης καὶ ἡ Πασιφάη εἶνε νεόνυμφοι σύζυγοι. Ὁ Ὁρέστης ἦτο σύζυγος τῆς Πασιφάης. Ἡ Πασιφάη εἶνε σύμβιος τοῦ νεαροῦ Κυρίου. Ἡ ἐπίτειος ἐορτὴ συμφνεστάτον νὰ πανηγυρισθῇ, καὶ οἱ νεόνυμφοι

σύζυγοι εἶνε προσκεκλημένοι. Ὁ σύμβιος τῆς Πασιφάης ἐκαλεῖτο Ὀρέστης.

It is to be observed that Sunday is the anniversary of his birthday. His spouse and himself (αὐτὸς) were (ἦσαν) newly married. Is it suitable that the marriage and the anniversary of the birthday of that gentleman should be celebrated by the same dance and the same cup of tea? It is just the thing.

### ΕΒΔΟΜΟΝ ΜΑΘΗΜΑ.—SEVENTH LESSON.

Οὕτω λοιπὸν τὴν ἐσπέραν τῆς Κυριακῆς διπλαῖ  
*Thus then the evening of-the Sunday twofold*

συγχρόνως γίνονται ἐτοιμασίαι· ἐτοιμασίαι ὑποδοχῆς  
*simultaneously happen preparations; preparations of-reception*

ἐν τῷ οἴκῳ τοῦ Σουσαμάκη, καὶ ἐτοιμασίαι ἐπισκέψεως  
*in the house of-the Susamákis, and preparations of-visit*

ἐν τῷ οἴκῳ τοῦ Παρδαλοῦ. Ἄς μνημονεύσωμεν ἐν  
*in the house of-the Pardalos. Let us-observe in*

παρόδῳ, καὶ πρὶν ἢ εἰσελθῶμεν εἰς τὰς οἰκίας τοῦ  
*passing, and before we-enter into the houses of-the*

Ἀμφιτρύωνος καὶ τοῦ ξένου του, ὅτι τὴν προτεραίαν,  
*Amphitryon and of-the guest of-him, that the day-before,*

τὸ ἐσπέρας, καθ' ἣν στιγμήν ὁ Κύριος Παρδαλὸς  
*the evening, at what moment the Mr. Pardalos*

ἤτοιμάζετο νὰ ἀναχωρήσῃ ἐκ τοῦ γραφείου, ἐπλησίασεν  
*was-preparing that he-depart out-of the office, approached*

εἰς αὐτὸν δειλῶς ὁ Σουσαμάκης, καὶ περιελίσσων εἰς  
*to him timidly the Susamákis, and twisting-round in*

τοὺς δακτύλους του τὴν ἄλυσιν τοῦ ὥρολογίου του, ἵνα  
*the fingers of-him the chain of-the watch of-him, that*

διασκεδάσῃ πως τὴν δειλίαν αὐτοῦ, τῷ εἶπε, μειδιῶν  
*he-divert somewhat the timidity of-him, to-him said, smiling*

γλυκερὸν μειδιάμα σεβασμοῦ καὶ ὑποταγῆς — Λοιπὸν  
*a-dulcet smile of-respect and of-subjection:— Then*

... θὰ σας ἔχωμεν αὔριον τὸ ἑσπέρας, Κύριε Διευθυντά;  
*shall you we-have to-morrow the evening, Mr. Director?*

Χωρὶς ἄλλο, Κύριε Σουσαμάκη ... χωρὶς ἄλλο!  
*Without aught-else, Mr. Susamákis — without aught-else!*

ἀπήντησεν ὁ Κύριος Παρδαλὸς ἀντιμειδιῶν καὶ ἐκείνος  
*replied the Mr. Pardalós back-smiling also he*

μειδιάμα ὑπεροχῆς καὶ προστασίας.  
*a-smile of-superiority and patronage.*

διπλαῖ: short for διπλόαι = δι-, 'two' (in composition) +  
 πλο-, 'fold,' with first three letters of which it is identical + αι,  
 ending of feminine plural.

ἐτοιμασίαι: ending as above; from ἐτοιμαδ- from ἐτοιμο-,  
 'ready' + αδ-, verbal suffix + σία-, feminine substantive suffix.  
 Hence = 'a making ready.'

συγχρόνως: for συγχρόνωτ (cf. οὕτως), old instrumental (ad-  
 verbial) case of σύγχρονο-, from συν + χρόνο-, 'time;' i. e. 'at  
 one time,' or 'simultaneously.'

γίνονται: for γίνονται, from γιγν-, imperfect stem doubled  
 from γεν-, akin to *kin* + ονται = 'they,' middle or deponent  
 and passive ending, 3rd person plural. We here exhibit all  
 persons: γίγν-ομαι, I become; γίγν-εσαι (classical, γίγν-η or ει),  
 thou, &c.; γίγν-εται, he, she, it, &c.; γιγν-όμεθα, we, &c.; γίγν-  
 εσθε, you, &c.; γίγν-ονται, they, &c. (as above).

ὑποδοχῆς = ὑπὸ, 'under' + δοχῆ, 'a taking' + s, genitive  
 ending, from root δεχ-, 'take,' whence δέχομαι, &c., 'I take.' Thus  
 ὑποδοχή = 'an undertaking,' 'taking up,' 'reception.' Cases as  
 follows: Singular, ὑποδοχῇ -ήν -ῆς -ῆ. Plural, ὑποδοχαὶ -ὰς -ῶν -αῖς.



The order of the cases here and elsewhere is as follows: Nominative, Vocative (only given separately when different from nominative), Accusative, Genitive, Dative.

οἶκο-: masculine form of οἰκία-, explained above. οἶκος, ε, ον, οἴκου, οἴκῳ (observe accent), οἶκοι, οἴκους, οἴκων, οἴκοις.

ἐπισκέψεως: from stem ἐπισκεπ-, explained above + σεως, genitive ending of substantive suffix σι-. ἐπίσκεψις, ἐπίσκεψιν, ἐπισκέψεως, ἐπισκέψει. ἐπισκέψεις, ἐπισκέψεις, ἐπισκέψεων, ἐπισκέψει(ν).

\*As: shortened from ἄφες, i. e. ἀπ' for ἀπὸ + ἔς = ἔ, root meaning 'send' + s, sign of 2nd person. Hence ἄφες, 'send thou forth,' 'let go,' 'let be,' 'suffer,' 'let.' Thus ἄς μνημονεύσωμεν, 'let us observe;' cf. in New Testament, ἄφες ἐκβάλλω, 'let me cast out,' ἄφες ἴδωμεν, 'let's see,' &c.

μνημονεύσωμεν: aorist stem of μνημονευ- from μνήμον-, 'remembering,' 'mindful,' from root μνα- μνε- lengthened to μνη-, 'remind,' 'remember' + μον-, ending signifying 'man-doing,' 'agent.' Hence μνημονευ-, 'make mindful,' 'remind,' 'observe,' 'relate,' 'record' + ωμεν = 'we may.' Persons as follows: μνημονεύσω, μνημονεύσης, μνημονεύσῃ μνημονεύσωμεν, μνημονεύσητε, μνημονεύσωσιν (vernacular, μνημονεύσουν).

παρόδῳ: from παρ' (παρά), 'by,' and ὁδὸ- for σοδὸ-, from root ἐδ- (σεδ-); perhaps kin to English *send*, Spanish *senda*, 'a path.' N.B.—The nasalization of a root, e. g. *send* for *sed*, is a very common phenomenon in all the Aryan languages. Hence πάροδος, 'a passing,' 'a going by,' observe accent, which in oxytone substantives compounded with prepositions goes back to last syllable but two. Cases with article: ἡ πάροδος, τὴν πάροδον, τῆς παρόδου, τῇ παρόδῳ αἱ πάροδοι, τὰς παρόδους, τῶν παρόδων, ταῖς παρόδοις.

πρὶν: for πρῖμ, kin to *primus*, Latin, and to our *fore*, *first*, &c.

ἤ: connecting particle, link-word or conjunction, joining πρὶν with verb like our "that" in "before that." Generally, ἤ when alone means either 'or,'—ἤ . . . ἤ, 'either . . . or'—or 'than.'

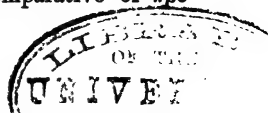
*εἰσέλθωμεν* : second aorist, in construction like *μνημονεύσωμεν*. A second aorist means one formed from the simplest root of the verb, without the aid of *σ* or its substitutes ; it is like a *strong* as opposed to a *weak* formation in German or English, only that it does not necessarily modify the vowel. There is a superstition in the mind of the learner, difficult to eradicate, that there is some difference of force between a first and second aorist. There is no more than between *digged* and *dug*. *εἰσέλθωμεν* = *εἰς*, 'into' + *έλθ*, short for *έλθθ*-, 'come' or 'go' + *ωμεν* = 'we [may] go in,' 'enter' (subjunctive).

*οἰκίας* : for *οἰκίανς*, accusative plural of *οἰκία*-, explained above. *οἰκία -αν -ας -α· -αι -ας -ῶν -αις*.

*Ἀμφιτρώων* + *ος*, proper name. *ἀμφὶ* is a preposition = Latin *ambi* in *ambidexter*, &c., apparently compounded of the syllables *ἀν-* or *ἀμ-* ; cf. *ἀμφορά*, 'a holder-round,' 'container,' 'vessel,' the German *um* in *umfassen*, &c. + *φῖ* = *by*, not found save as case-ending or in composition in Greek ; *τρύων* (for *τρώωνς*), nominative, means really 'the borer.' The root *τρν-*, with its variants *τερ- τρα- τρο-*, &c., is found in our *through*, *thorough*, *thrust*, *thread*, *thrums*, &c., always with suffixes, but the idea of piercing is present in all. *Amphitryon* was a character in Grecian mythology, and the allusion is here apparently to the wedding-feast which he gave at Thebes, when Zeus forestalled him in his marriage with Alkmene. It is about as inappropriate as forced classical allusions usually are. See Grote's "History of Greece," vol. i. p. 127. *Ἀμφιτρώων*, *Ἀμφιτρώωνα*, *Ἀμφιτρώωνος*, *Ἀμφιτρώωνι* plural (scarcely found) : *Ἀμφιτρώωνες -τρώωνας -τρώωνων -τρώωσι*.

*ξένου* : genitive of *ξένο-*, 'stranger,' 'guest,' probably from preposition *ἐξ*, by means of an aorist *ἐξένευσα* through *έκνευ-*, *έκνευ-*, 'sail forth,' 'go,' being mistaken for that of a supposed *ξενευ-*, 'to be a *ξένος*.' *ξένος*, *ξένε*, *ξένον*, *ξένου*, *ξένῳ*· *ξένοι*, *ξένους*, *ξένων*, *ξένοις*.

*προτεραίαν*, i. e. *ἡμέραν* : from *προτερο-*, comparative of *πρὸ*



(see above) + adjective suffix *α-ο, -α* (masculine and feminine) = 'belonging to.' Strictly speaking, the adjective suffix is simply *-ι* added to the feminine *προτέρα* [ἡμέρα].

*καθ' ἣν*: for *κατὰ ἣν*, see above; *ἣν*, relative feminine accusative. *ὅς, ἡ, ὅ· ὃν, ἣν, ὅ· οὗ, ἧς, οὗ· ᾧ, ᾗ, ᾧ· οἱ, αἱ, ᾧ· οὗς, αἷς, ᾧ· ὧν, ὧν, ὧν· οἷς, αἷς, οἷς*. The use of this relative belongs to literary style. In the vernacular, either the indeclinable *ποῦ* or *θπου*, in classical Greek meaning 'where'—cf. our *who*, and the German provincial *wo*—is employed, but never with prepositions; or else the compound *ὁ ὅποιος, ἡ ὅποια, τὸ ὅποιον*, which exactly answers in original sense to the French *lequel, laquelle*, Spanish *el cual, la cual*, from Latin *illum qualem, illam qualem*.

*στιγμὴν*: *στιγμή* + *ν* = *στιγ-*, 'prick' + *μη* (*μα-*), verbal substantive suffix. Hence *στιγμή* = 'point of time,' 'moment.' Cases as *ὑποδοχή*.

*ἡτοιμάζετο*: formed, like *ἐκαλέετο* above (*ἐ* + *ἐ* coalescing into *ἦ*), from *ἐτοιμαδ-*, see above. *ἡτοιμαζόμεν, ἡτοιμάζεσο* (classical *-ου*), *-ετο· -όμεθα -εσθε -οντο*.

*ἀναχωρήση*: cf. *προμηθεύση* = *ἀναχωρε-* + *ση*, with *ε* lengthened to *η* in composition. *ἀναχωρήσω -ης -η· -ωμεν -ητε -ωσι (-ουν)*. From *ἀνά*, 'up,' 'away'; *χωρε-*, 'move,' cognate with *χώρα*, 'place.'

*ἐπλησίασεν* = *ἐ* + *πλησίαδ* + *σεν* for *σεν*; *πλησιαδ-* like *ἐτοιμαδ-*, from *πλησίον*, 'near.' Hence *ἐπλησίασα*, 'I approached.' *ἐπλησίασας, ἐπλησίασεν· ἐπλησιάσαμεν -άσατε -ασαν*.

*δειλῶς*: for *δειλῶτ* from *δειλόν*, adjective of root *δει-*, 'to fear,' whence *δεις-* for *διες-* (nominative *δέος*), 'fear,' by addition of ending *λόν*, *δειλῶς* standing for *δελῶς*, kin to Latin *di* in *dirus*. The primary notion seems to be that of 'haste,' 'flight': Sanscrit *dī-yá-mi*, 'I haste,' 'flee.' Hence also *δίνος*, 'whirlpool,' 'eddy'; *δίνω, δινέω, δινεύω*, 'I whirl,' 'swing,' 'brandish'; *δεινός*, 'terrible,' active corresponding to *δειλός*.

*περιελίσσων*: for *περιελίσσοντες* from *περί*, 'round,' 'about' + *ελίσσont* + *ς*; *ελίσσont* is for *ἐλίκont*-, imperfect participle

stem from root *ελικ-*, whence *ελιξ* (*ελικς*), 'a snail;' *ελικ-* is lengthened by suffix *-ικ* from root *ελ-* for *φελ-*, kin to *volvō*, 'turn.' Imperfect participles are declined thus:—

<i>ελίσσων</i> (-οντς)	-ουσα (-οντσα)	-ον (-οντ)
-οντα	-ουσαν	-ον
-οντος	-ούσης	-οντος
-οντι	-ούση	-οντι
-οντες	-ουσαι	-οντα
-οντας	-ούσας	-οντα
-όντων	-ουσῶν	-όντων
-ουσι(ν)	-ούσαις	-ουσι(ν).

*τοὺς*: for *τόνς*. We here give the article entire:—

ὁ ἡ τὸ,	τὸν τὴν τό,	τοῦ τῆς τοῦ,	τῷ τῇ τῷ.
οἱ αἱ τά,	τοὺς τὰς τά,	τῶν τῶν τῶν,	τοῖς ταῖς τοῖς.

*δακτύλους*: for *δακτύλους* from *δάκτυλο* + *ν* + *ς*, from root *δακ-* (*δικ-*), kin to German *zeigen*, *zeihen*, 'point,' 'show,' 'inform,' 'accuse;' the word *δάκτυλο*- itself being kin to *digitus*, *zehe*, *toe*. *δάκτυλος* (vocative *-ε*), *δάκτυλον*, *δακτύλου*, *δακτύλῃ*. *δάκτυλοι*, *δακτύλους*, *δακτύλων*, *δακτύλοις*.

*ἄλυσιν*: from verbal stem *ἄλν-*, enlarged from root *ἄλ-* *ἄλ-* *έλ-* from *φέλ-*, 'to bind,' 'shut in;' kin to Sanscrit *var*, German *wehren*, *Gewehr*; suffix *-σι*, as in *στέψι-*, *ἐπίσκεψι-*, κ.τ.λ. *ἄλυσις*, *ἄλυσιν*, *ἄλυσεως*, *ἄλύσει*. *ἄλύσεις*, *ἄλύσεων*, *ἄλύσειν*.

*ὥρολογίου*: from *ὥρολόγιον* = *ώρα-* (*ὥρο-* in composition) + *λόγιον*, from root *λογ-*, 'to reckon.' Hence *ὥρολόγιον*, 'time-piece,' 'watch,' 'clock.' *ὥρολόγιον* -ίου -ίῃ -ια -ίων -ίοις.

N.B.—Neuter nominative and accusative are always the same.

*ἵνα*: full form of *να*, and with fuller sense, 'in order to;' in vernacular, *διὰ νὰ*.

*διασκεδάσῃ*: for *διασκεδάδ-σῃ* = *διὰ*, 'about,' 'in different directions' + *σκεδαδ-*, 'scatter' + *σῃ* = 'he may.'

*δειλίαν*: noun from *δειλό-*, 'fearful.' Hence *δειλία* = 'coward-

ice,' 'timidity.' δειλία -αν -ας -α, plural (scarcely found) δειλία -ας -ῶν -αις.

τῷ: proclitic pronoun personal = τὸ + ι dative.

μειδιών: for μειδιάοντες, imperfect participle of μειδια-, 'smile, with which (cf. μειλίχιος, 'mild,' 'kind') it is probably kin. Cf. also δάκρυ-, 'tear,' and Latin *lacruma*, old form *dacruma*, also *lingua* for *diŋgua*. Many words in Greek now beginning with μ have lost a σ; cf. μήρινθος, σμήρινθος; σμικρὸς, μικρός.

μειδιών	-ῶσα	-ῶν	-ῶντες	-ῶσαι	-ῶντα.
-ῶντα	-ῶσαν	-ῶν	-ῶντας	-ῶσας	-ῶντα.
-ῶντος	-ῶσης	-ῶντος	-ῶντων	-ῶσῶν	-ῶντων.
-ῶντι	-ῶση	-ῶντι	-ῶσιν	-ῶσαις	-ῶσιν.

N.B.—Observe accents.

γλυκερὸν: from γλυκὺ-, 'sweet' + suffix ρὸ + ν = 'sweet-ish,' 'dulcet.'

μειδίαμα = μειδια- + μα(τ), verbal substantive suffix, 'a smile.' μειδίαμα, μειδιάματος, μειδιάματι; μειδιάματα, μειδιαμάτων, μειδιάμασιν.

N.B.—Suffix ματ- is always neuter.

σεβασμοῦ: for σεβαδ-μοῦ from σεβαδ-, verbal stem + suffix -μοῦ, genitive of μό-. σεβασμὸς -μὸν -μῶ· -μοί -μους -μῶν -μοῖς.

ὑποταγῆς: like ὑποδοχῆς, from ὑπὸ (συνπὸ), 'under' + ταγ-, 'range,' 'order.'

θα: a particle used with subjunctive to form future tense. Compare Homeric κε, κεν.

ἔχωμεν: lengthened from ἔχομεν, indicative, to form subjunctive imperfect. Personal endings as aorist.

αὔριον: αὔριο + ν, from stem αὐ + suffix ριο; αὐ- appears also in εἰός, αὔως for εἰφός, 'dawn,' Latin *aurora* for *ausora*, &c. The aspirate in Attic εἰός seems a relic of the F in εἰφός, εἰφός, and though the common form αὔριον has the smooth breathing, the rough appears in the Modern Greek μεθαύριον for μετὰ αὔριον, 'the day after to-morrow'; cf. ἔτος, ἐφέτος, above.

Κύριε: vocative of Κύριο- by modification of final vowel.

Διευθυντὰ: from διευθυν- (see above) + τα- = 'man who does,' 'agent.' Hence διευθυντὰ- (nominative -ης), 'director,' 'manager.'

N.B.—Διευθυντὰ is at once the stem and the vocative case.

χωρίς: for χωρίδ-ς, 'without,' from stem χωρίδ-, 'to divide.'

ἄλλο: for ἄλλιο, Latin *aliud*, &c., our *el* in *else*; χωρὶς ἄλλο, literally 'without an alternative,' i. e. of course, certainly.

ἀπήντησεν: from ἀπὸ + αντα- + σεν (σετ); αντα- = 'reply,' 'retort,' and is verbal stem from root ἀντ-, 'back,' found in preposition ἀντὶ, German *ant* in *Antwort*, our *ans* in *answer* for *answer*.

ἀντιμειδῶν = ἀντὶ, 'again' or 'back' + μειδῶν, 'smiling.'

ὑπεροχῆς: for ὑπέρ (συνπέρ), Latin *super*, Albanian *siper*, 'above,' and root ἔχ-, 'have.' Hence ὑπερέχω, 'I have the advantage,' 'am superior,' and substantive ὑπεροχή, 'a having the advantage,' 'superiority.' Cases as ὑποταγή.

προστασίας = πρὸ + στα + σία, substantive ending, + ς, sign of genitive. Hence προστασίας = 'of a standing before,' i. e. patronage.

#### IDIOMATIC TRANSLATION.

Accordingly, on the evening of Sunday, the tenth of November, a double set of preparations are going on at the same time: preparations for a reception in the house of Susamákis, and preparations for a visit in the house of Pardalós.

Let us mention, in passing, and before we enter the homes of our Amphitryon and his guest, that on the evening of the day before, at the moment that Mr. Pardalós was preparing to leave his office, Susamákis timidly approached him, and twirling the chain of his watch in his fingers, the better to divert his timidity, said to him, with a dulcet smile of veneration and subjection,—

"Then we shall see you to-morrow evening, sir?"

"Certainly, certainly, Mr. Susamákis," replied Mr. Pardalós, smiling in his turn a smile of superiority and patronage.

## EXERCISE VII.

Ἡ προστασία τοῦ Κυρίου διευθυντοῦ ἦτο γλυκερὸν μειδιάμα. Τὸ μειδιάμα τοῦ ὑπαλλήλου ἦτο μειδιάμα σεβασμοῦ καὶ ὑποταγῆς. Θὰ ἀναχωρήσῃ αὐριοι τὸ ἑσπέρας. Περιερίσσει τοὺς δακτύλους του εἰς τὴν ἄλυσιν τοῦ ὥρολογίου ἵνα διασκεδάσῃ πως τὴν δειλίαν του. Ὑποδοχὴ καὶ ἐπίσκεψις γίνονται συγχρόνως. Τὸ μειδιάμα τοῦ διευθυντοῦ διεσκέδασε τὴν δειλίαν τοῦ ὑπαλλήλου. \*Ὡς μνημονεύσωμεν ἐν παρόδῳ τὰς διπλᾶς ἑτομασίας αἰτίνες γίνονται συγχρόνως εἰς τὰς δύο οἰκίας τοῦ Ἀμφιτρύωνος καὶ τοῦ ξένου του.

Sunday is the tenth of November. Preparations for a reception and preparations for a visit take place simultaneously in the two houses. Let us mention that at the moment when Mr. Pardalos was preparing to leave the office, he smiled a dulcet smile of superiority and patronage, and his subordinate in his turn answered by a smile of veneration and subjection. We approached him smiling, in order to dispel his timidity. You will see us (have us) to-morrow evening. Will they leave the office at the same time? Certainly.

## ΟΓΔΟΟΝ ΜΑΘΗΜΑ.—EIGHTH LESSON.

ὀγδοον: for ὀκτοῖον, Latin *octavus*; cf. ἑβδομον for ἑπτομον.

Θοδωρῇ.—Ὅριστε, ἀφέντη.—Πήγαине νὰ πιάσῃς ἐν John!—Command, master. — Go that you-take a ἀμάξι μετὰ μισὴν ὥραν!—Πές του νὰ περάσῃ καὶ ἀπὸ carriage after a-half hour!—Tell him that he-pass also by τῆς Λιζιέ νὰ μοῦ πάρῃ ἓνα ζευγάρι γάντια the [Madame] Lisié's that me he-get a pair gloves

ἐπτάμισυ ἀριθμό, ἄσπρα! ἐφώνησεν ἐκ τοῦ δωματίου seven-and-a-half number, white! shouted from the room

τῆς ἡ Κυρία Εὐφροσύνη. — Καλά . . . καὶ τώρα of-her the Mrs. Euphrosyne. — Well . . . and now

ἐνθυμήθης νὰ πάρης γάντια, εὐλογημένη;—Τὸ  
*you-have-remembered that you-get gloves, blessed-one?* — *It*  
 ἐλησμόνησα! τί θέλεις νὰ κάμω τώρα;—Μὴ  
*forgot-I! What will-you that I-do now?* — *No*  
 χειρότερα! ἐψιθύρισεν ὁ σύζυγος καὶ διεβίβασε τὴν  
*worse! whispered the husband and passed-on the*  
 παραγγελίαν εἰς τὸν ὑπηρέτην ὅστις ἀπήντησε μὲν  
*order to the servant who answered indeed*  
 μεγαλοφώνως.—Πολὺ καλὰ, ἀφέντη, ἀμέσως. . . . Ἄλλ'  
*aloud: — Very well, sir, directly. . . . But*  
 ἐψιθύρισεν ὅμως σιγὰ καὶ ἥκιστα εὐσεβᾶστως. Μὰ  
*whispered however softly and least respectfully: Nay*  
 ἀφεντικά, ἀλήθεια, ποῦ ὅχι καλλίτερα. Μεσ'ς τῇ  
*my-master, truth, since not better. In-the-midst-of the*  
 λάσπη καὶ 'ς τὴ βροχὴ τρέχα ν' ἀγοράξης γάντια καὶ νὰ  
*mud and in the rain run that you-buy gloves and that*  
 πιάνης ἀμάξι! Ἄ! δὲν θὰ γείνω κ' ἐγὼ ἀφέντης καμμιὰ  
*you-get a-cab! Ah! not shall become I-too a-master some*  
 φορὰ;  
*time?*

Θοδωρῇ: for Θεοδωρῇ, vocative and stem. Θεδωρῆς, Θεδωρῇ, Θεδωρῇ[ν], Θεδωρῇ: dative not used, since the form is vernacular. It is a further extension of the proper name Θεόδωρο-, from Θεο-, 'God,' and δῶρο-, 'gift.' Hence Θεόδωρος, 'the gift of God,' Greek translation of Hebrew *Johannan*, 'John,' a common name for a servant.

Ὅριστε: shortened from ὀρίσατε, imperative first aorist, 2nd person plural of ὀρίδ- from ὄρο-, 'a boundary,' cf. λογιδ-, from λόγο. Hence ὀρίζω (i. e. ὀρίδω) = 'I set bounds, 'ordain,' 'command.' Ὅριστε is a very common expression in colloquial



Greek; addressed by a servant to his master it means, 'Yes, sir,' 'Here, sir,' &c.; among equals it answers to the French *plait-il?* and the German *wie beliebt?* 'Ορίστε ἐδῶ or ἀπ' ἐδῶ means 'This way please,' or 'Come this way'; 'Ορίστε by itself sometimes means simply 'Come!' 'Come in!' καλῶς ὠρίσατε, aorist indicative, is equivalent to καλῶς ἦλθατε, 'You are welcome' (well-come).

ἀφέντη: vocative and stem (observe how often these coincide). Cases: ἀφέντης, ἀφέντη(ν), ἀφέντη, ἀφέντη; no dative. This word is usually regarded as a corruption of αὐθέντης, shortened for αὐτοέντης, i. e. αὐτὸ-έντης = αὐτὸ-, 'self,' 'very' + έντης, 'doer' (only found in this combination), from root ἐ, Sanscrit *ja*, 'go,' in causative sense, as in ἱμι, 'I make to go,' 'send,' 'put in motion' + derivative or paragogic ν + -της = -er. αὐθέντης in classical Greek means 'the real doer.' Hence as euphemism, sometimes 'criminal,' sometimes 'suicide,' *felo de se*; once, perhaps, in Euripides, 'lord,' 'master,' a meaning confirmed by the Septuagint derivative αὐθεντία, 'authority,' and the adjective αὐθεντικός used by critics and grammarians, as opposed to ἀδέσποτος, 'masterless,' 'unowned.' Hence our *authentic*, and hence too the false spelling *author*, *authority*, which should have been *autor*, *authority*, being shortened from Latin *auctor*, *auctoritatem*, and having nothing whatever etymologically in common with αὐθέντης. It is, however, more than doubtful whether αὐθέντης would naturally contract to ἀφέντης in Modern Greek. αὐθέντης would be pronounced αὐέντης (*ahfteh'ndeess*) in the vernacular, and as αὐτός becomes ἀτός, never ἀφός, so αὐθέντης (αὐέντης) might become ἀέντης, but scarcely ἀφέντης. It seems more rational to take ἀφέντης as coming straight from ἀπὸ + ἐ = ἀφέ-, as in ἀφίμι, 'I send,' and meaning simply 'the sender,' a frequent character of the master of a slave. Perhaps, too, ἐφέντης, 'the commander' (cf. ἐφίεμαι, 'I command' (middle), from ἐπὶ + ἐ-), may have played a part in producing the bye-form of ἀφέντης, viz. ἐφέντης, whence the

Turkish title *Effendi*, which is simply the Greek stem ἐφέντη. Possibly these popular forms (not found in the language of literature) may have been confounded by scholiasts and annotators with αὐθέντης, and thus influenced its meaning and interpretation.

πήγαυε: a curious word with a curious history. ὑπάγω = ὑπὸ + ἄγω, literally 'I lead up,' Latin *subigo* for *subago*, is the common word in later Greek for 'I go.' 'I went' is ὑπήγον, Hellenistic or more modern form ὑπήγα, shortened to πήγα. This is really an imperfect, but in verbs of going, from the nature of the case, the senses of aorist and imperfect are not so clearly marked off as in some other verbs. Moreover, the real aorist of ὑπάγω would be ὑπήγαγον, and reduplicated forms fell into general disfavour in later Greek. Especially would ὑπήγαγον be a long and awkward word for 'I went.' The shortened imperfect πήγα was therefore accepted as an aorist, often with augment ἐπήγα. The preposition ὑπὸ was consequently lost; παγ- was regarded as the root, lengthened in the aorist indicative to πηγ-. An imperfect stem, πηγαιν- or παγαυν-, was formed on the analogy of the modern forms μαθαίνω from μαθ-, παθαίνω from παθ-, κ.τ.λ. πήγαυε is therefore 2nd person imperfect imperative from modern root παγ-, 'to go,' of which the aorist subjunctive is πάγω, πάγῃς, πάγῃ· πάγωμεν, πάγῃτε, πάγουν (ωσι); colloquially, πᾶω, πᾶς, πᾶ (also πᾶῃς, πᾶῃ· πᾶμε, πᾶτε, πᾶσι, or πᾶουν).

πιόσης: 2nd person, 1st aorist, from stem πιάζ-, Doric form of πιέζ-, in classical Greek 'to squeeze, 'nip,' in New Testament 'to catch,' in Modern Greek also 'to get,' 'take.'

ἀμάξι: for ἀμάξιν, i. e. ἀμάξιον, diminutive of ἄμαξα = ἄμα, kin to *same*, Latin *similis*, &c. + ἄξ-, the root element in ἄξων, 'axle.' Hence ἄμαξα = 'with like axles,' 'a four-wheeled carriage' or 'cart,' as opposed to ἄρμα, 'a two-wheeled war-chariot.' ἄξων, kin to *axle*, is from root ἄγ + σ, and = 'that which should draw.'

μετά: with accusative = 'after,' elsewhere with genitive, 'with' (see above).

μισήν, 'half,' adjective, as in German; μισὸς ἄνθρωπος, 'half a man;' μισὸν τέταρτον, 'half a quarter;' μισὴ ὥρα, 'half an hour' = *Ein halber Mann, ein halbes Viertel, eine halbe Stunde*. The full classical form is ἡμίους (for σήμιους), ἡμίσεια, ἡμίον· ἡμίονον, ἡμίσειαν, ἡμίον· ἡμίσιους, ἡμισείας, ἡμίσιους· ἡμίσει, ἡμισεία, ἡμίσει. Plural: ἡμίσεις, ἡμίσειαι, ἡμίσεια (ἡ)· ἡμίσεις, ἡμισείας, ἡμίσεια (ἡ)· ἡμισέων, ἡμισειῶν, ἡμισέων· ἡμίσεσι(ν), ἡμισείαις, ἡμίσεσι(ν). In composition ἡμι-, Latin *semi*; in the vernacular, μισο-. Hence Modern Greek μισεύω, 'I divide,' 'I part,' 'depart.'

πές = stem πε-, 'say,' 'speak' + σ, sign of 2nd person singular. Hence πές = 'say,' 'tell'; cf. ἄφες, ἄς, 'let go,' 'let.' The stem π- is made pronounceable by the addition of paragoge ε to the letter π, which is a truncated form of ἐπ- for ἑπ-, in which the last letter has, probably through influence of lip-letter ϕ, become labialized from κ. Hence ἑπ- is Greek form of root *vak-*, Latin *voc-* in *vox* (*vōc-s*), *vōcare*, *equivōcus*, &c.

του: for τῷ, genitive for dative; πές του, 'tell him.'

περάσῃ = stem περα- = 'pass' + σῃ, ending of 3rd person aorist subjunctive. Hence νὰ περάσῃ, 'that he pass,' i. e. call; πές του νὰ περάσῃ, 'tell him to call.'

ἀπὸ, literally 'off,' 'from,' here = 'at,' compare nautical use of 'off.' Thus, too, ἀπ' ἐδῶ, literally 'from here' = this 'way.'

νὰ μοῦ πάρῃ, 'to get me,' μοῦ for μοῖ; cf. του for τῷ above. πάρῃ for ἐπάρῃ, from ἐπὶ + ἄρῃ, present imperfect 1st person singular ἐπαίρω; but a similar fate to that of ὑπάγω, κ.τ.λ., has befallen this word, it being regarded as aorist of an imperfect πέρνω or παίρνω. The root ἀρ-, 'take,' 'lift,' seems to be shortened from ἀφερ-, and that from ἀσφερ-, which again would appear to have been lengthened by euphonic ἀ from σφερ-, and point back to an Indo-Germanic root *svar*, in Sanscrit *sar*, of which

the original meaning seems to have been that of 'swaying,' or 'hovering,' 'hanging.' Hence ἀείρω, αἶρω for ἀσφέρω, 'I lift,' 'I raise,' σειρά for σφειρά, 'a chain,' 'line,' 'row,' Latin *series*, &c.

ἔνα: for ἐν, formed from the metaplastic masculine nominative ἔνας by dropping the *ς*. A metaplastic form is a secondary grammatical formation. From the accusative nominative ἐνα(ν), root stem ἐν-, nominative masculine εἰς for ἐνς, genitive ἐνός, κ.τ.λ., a possible stem, ἔνα-, is unconsciously inferred, whence the nominative masculine ἔνας, neuter ἔνα. These formations are frequent in Modern Greek, but are not unknown to Ancient Greek and to Latin; in Sanscrit they are likewise common.

ζευγάρι: for ζευγάριον, i. e. ζευγάριον, diminutive of ζεύγος, 'a pair,' genitive ζευγαριῶν arising by rapidity of pronunciation from ζευγαρίον, plural ζευγάρια, ζευγαριῶν for ζευγαρίων. Ζεύγος is kin to ζυγόν (*ς* or *ν*, masculine or neuter), *ευ* being the regular strengthening of *υ* in Greek; cf. ἔφυγον, ἔφυγα, 'I fled, φεύγω, 'I fly.' ζυγόν is for ἑυγόν, Latin *jugo-jugum*, English *yoke*. Hence *jungo* in Latin, ζευγνύω, ζεύγνυμι in Greek, 'I join.'

γάντια: plural of γάντι, French *gant*, 'glove.' The fine Greek word is χειρόκτιον, χειρόκτια.

ἐπτάμισυ: for ἐπτά ἡμισυ, 'seven [and] a half.'

ἀριθμὸν: for ἀριθμὸν, accusative after πάρη, in apposition with γάντια; ἀριθμὸν = root ἀρ-, 'to arrange' (whence Modern Greek ἀράδα, 'row,' 'turn,' ἄρμα(τ), 'a thing fitted,' 'a chariot,' *arma*, Latin, Modern Greek ἄρματα, 'arms,' *armus* and *arm*, &c.) + -θη-, formative suffix + μὸν, substantive suffix, as often above. From the same root, Gothic *lithus* for *rithus*, the German *Glied* for *Gelied*, with prefix *ge*, and probably our *lithe* as adjective; also, with different suffix, *limb*: probably also our *lid* is kin to German *Lied*, *Gelied*, *Glied*; cf. *Augenlieder*, 'eyelids,' and also the use of numbers, "melodious numbers," with *Lied* in sense of "song." *Link* is a further formation from the same root, and reminds us in this connexion of Milton's lines,—

"In notes, with many a winding bout  
Of linked sweetness long drawn out."—*L' Allegro*, 139.

Cf. μέλος above.

ἄσπρα: neuter plural accusative of ἄσπρο-, 'white,' the classical word for which is λευκό-; probably for ἄσπλο-, i. e. ἄ-σπιλο-, 'unspotted.'

ἐφώνησεν, 'called,' 'shouted,' from φωνά-, verb-stem and noun (nominative φωνή), 'voice,' for form, cf. ἀπήντησεν above.

ἐκ: the Latin *ex*, also ἐξ before vowels, construed with genitive.

δωματίου: diminutive of δῶματ-, nominative δῶμα, 'a room,' 'chamber,' from root δεμ-, 'build,' German *zimmern* (verb), *Zimmer* (noun), our *timber*.

καλὰ: neuter plural, used adverbially.

τώρα: for τῇ ὥρᾳ, 'the hour,' 'now,' as the Scotch say "the day" for "to-day;" cf. Welsh *rwan* and *nawr* for *yr awr hon* and *yn awr*, 'the hour this,' i. e. this hour, and 'in hour,' respectively.

ἐνθυμήθης: ending as in ἐσυλλογίσθης (cf. ἐσυλλογίσθη above), from ἐνθυμε- = ἐν + θυμέ- for θυμῶ-, 'to have in one's mind' (θυμός), 'to remember.' θυμός is kin to Latin *fumus*, 'smoke,' but in Greek has only the metaphoric sense of *mind*, *spirit*, *anger*; cf. our *fret* and *fume*; the old meaning peeps out, however, in θύμα, 'sacrifice,' θυμιάματα, 'incense offerings,' θύμον and θύμος, 'thyme,' θύω, 'I sacrifice,' κ.τ.λ. Our *dust* and the German *dunst* are (with different endings) from the same root.

εὐλογημένη: feminine participle perfect passive of εὐλογέ- = εὖ, 'well' + λόγο-, word 'to bless.' Hence εὐλογημένη, 'blessed woman!' 'bless your heart!' Cf. Plato's use of δαιμόνιε.

ἐλησμόνησα: from λησμονέ- (λησμονέω, λησμονῶ, κ.τ.λ.), from λήσμον- (nominative λήσμων for λήσμονς) = ληθ-, lengthened from λαθ- + adjective suffix -μον-, = 'forgetful.' Hence λησμονῶ = 'I am forgetful,' 'I forget;' ἐλησμόνησα, 'I forgot;' root λαθ-, whence also Λήθη, 'the river of forgetfulness;' λαν-

θάνω, 'I hide from,' 'escape,' ἔλαθον, 'I shunned,' kin to Latin *lateo*, 'I lie hid,' whence our *latent*.

θέλεις = θελ-, 'will,' kin to Sanscrit root *dhar*, 'begin,' 'undertake' + ending εις = 'wilt thou.'

κάμω = root καμ-, 'labour,' 'make,' 'do' + ending ω = 'I.'  
 νὰ κάμω, 'that I do,' i. e. me to do. Imperfect stem, κάμν-.

μη: negative particle = 'not,' 'lest,' with subjunctive, imperative, and participles only—never with indicative, except in questions, e. g. μη or μήπως σᾶς ἐνοχλῶ; 'do I disturb you?'

χειρότερα: 'worse,' neuter plural for adverb, in classical Greek generally χείρονα from χείρον; kin to χεῖρ, 'hand,' Sanscrit *hārāmi*, 'I seize,' *haranam*, 'hand,' Old Latin *hir* for *manus*, also *herus*, *hera*, 'master' and 'mistress.' Thus χείρον- seems to mean originally 'in the hands of,' hence 'inferior,' 'sub-ordinate.' The expression μη χειρότερα seems to signify μη [κάμης] χειρότερα, 'do no worse than you have done,' i. e. you have done enough already.

ἐπιθύρουν: from ψιθυρίζ- (ψιθυρίζω), a word formed from the sound.

διαβίβασε: διαβιβάξ- (διαβιβάζω) = δια + βιβάζ-, reduplicated for βαξ- from root βα-, originally γα-, our *come*, Sanscrit *gá*, *gáyāmi*, transitive form of βαίνω for βάνω, = 'make go.' Hence διαβιβάζω, 'I pass through,' 'pass on,' a watchword or message.

ὑπηρέτην: from ὑπὸ + ἔρετ-, 'row,' literally 'an under-rower,' hence 'a servant,' 'waiter.'

ὅστις: double relative = 'the which,' or 'he who.'

ἀπῆντησε: explained above.

μεγαλοφώνως (-ωτ): from μεγάλο- and φωνά-, 'with a loud voice.'

πολὺ: stem and neuter singular, kin to *full*, *voll*, *viel* (German) = 'very.'

καλὰ: neuter plural used as adverb = 'well.'

ὁμως: for ὁμωτ, old instrumental case of stem ὁμο- for σόμο-,

kin to *same*. Hence = 'all the same,' 'however,' 'but;' with different accent, ὁμῶς, it means 'at the same time.' In Modern Greek, however, ὁμοῦ (genitive) is usually employed in this sense.

σιγὰ: adverb, for σφικὰ, probably softened from σφικὰ, kin to German *Schweigen*.

ἥκιστα: neuter plural (cf. καλὰ), from stem ἥκιστο-α-, of which -ιστ- is superlative suffix, kin to -est in English, and ἥκ- probably stands for σῆκ- σᾶκ-, kin to *sachte*, German, 'slight,' 'light,' 'soft.' ἥκιστα = 'slightest,' 'lightest,' 'least.'

εὐσεβάστως (εὐσεβάστωτ): adverb of εὐσεβάστο-, from εὖ, 'well' + σεβαστὸ- (observe accent), verbal adjective of σεβαζ- for σεβαδ-, verbal stem from σέβας, 'honour,' 'worship,' 'respect.' Hence σεβαστὸ-, 'worshipped,' εὐσεβάστο-, 'worshipful,' 'respectful,' εὐσεβάστως, 'respectfully,' ἥκιστα εὐσεβάστως, 'anything but respectfully.'

μὰ: perhaps the Italian *mà* for *mai*, from Latin *magis*, a relic of the Venetian and Genoese occupations of Greece, but not without echo of Ancient Greek μῆν, Doric μὰν, 'nay,' 'but.'

ἀφεντικά: neuter plural vocative of adjective ἀφεντικὸ-, i. e. what belongs to a master, like the German *Herrschaft* for *Herr*, or the English "Your Lordship" for "Lord." It means simply 'Sir.'

ἀλήθεια: from ἀ = 'not' + ληθ-, lengthened from λαθ- (see above) + εσ = adjectival suffix + ια = noun suffix. Hence ἀλήθεια (for ἀλήθεσια) = 'what cannot be hid,' i. e. the truth, or, perhaps better, 'the unmistakable.' Here the noun is used as an interjectional adverb, 'truth!'

ποῦ: literally 'where,' locative genitive of root πο- (κφο-); cf. Latin *quā, quō*, and our own *where*, which is genitive feminine of same root *who*-, Modern English *who*; cf. German *wo*. Here used in sense of 'since,' 'so that.' ἀλήθεια, ποῦ ὅχι καλλίτερα, 'truth, so that nothing better,' i. e. true as true can be.

ὅχι: the classical οὐχί, compounded of οὐκ + ι, an old de-



monstrative particle = 'here;' cf. οὔτοςί, 'this here man' (classical). ὅχι = 'not,' 'no.'

καλλίτερα, 'better,' from καλό-, 'good' + ending τερα, neuter plural of τερο-. The proper form would be καλώτερα, but the classical comparative was καλλίων, κ.τ.λ., where the λλ is probably due to the presence of suppressed ι; cf. ἄλλος for ἄλιος, and the Modern Greek καλλίτερος, κ.τ.λ., also written less correctly καλήτερος, may be due to a compromise between καλλίων and καλώτερος.

μεσ': for μέσα, neuter plural for adverb, from μέσο-, 'midst,' 'in the midst of.' Μέσο- for μέτιω-, kin to μετά.

'ς: for εἰς or ἐς, 'in;' μεσ' ς = 'in the midst of,' literally 'midway in.'

λάσπη(ν) (cf. τῇ for τὴν): stem λάσπα-, 'mud.'

βροχή: stem βροχά-, 'rain,' verbal substantive from root βρεχ- βραχ-. Hence βρέχει, 'it rains,' ἔβρεξε, 'it rained,' θὰ βρέξη, 'it will rain.'

τρέχα, 'run,' imperative imperfect 2nd singular, as if from τρέχημι. The imperfect in regular and classical use is τρέχω, ἔτρεχον, imperative τρέχε, but in the vernacular we get τρέχα, 'run,' and the middle present participle τρεχάμενος, 'running;' kin to Gothic *thragja*, 'I run.'

ἡ ἀγοράζης: for νὰ ἀγοράζης from ἀγορά, 'market.' Hence ἀγοράζω = 'I buy.' ἀγορά in turn means 'an assembly,' 'a gathering,' being verbal substantive of root ἀγερ-, 'gather,' whence ἀγείρω, 'I gather;' cf. πανήγυρις above.

γάντια, 'gloves,' the French *gants*. The Greek word is χειρόκτια or χειρίδες.

πιάνης: a bye-form of πιάζης, Doric and New Testament for πιέζης, of which the classical meaning is 'squeeze,' the later 'catch,' and the modern simply 'get' or 'take.'

'Α: the interjection 'Ah!'

δεν: shortened from οὐδέν, i.e. οὐδὲ ἓν, 'not even one,' 'nothing.' Hence simply 'not;' cf. *non*, from *ne unum*, in Latin.



καμμιά: for *καὶ* (i. e. *καὶ ἂν*) *μία*(ν), 'even if one,' 'so much as one,' 'any,' 'some;' *καμμιά φορά*, 'some time or other,' 'one of these days.'

*φορά*: verbal substantive from *φέρ-*, kin to *bear*, literally 'a bearing,' 'taking,' 'turn;' cf. *una vece*, Italian, *una vez*, Spanish, from Latin *unam vicem*, from root *vec-*, *veh-*, 'to bear,' 'carry.'

#### IDIOMATIC TRANSLATION.

"John!"

"Yes, sir!"

"Go and fetch a cab, to be here in half an hour."

"Tell him to call at Madame Lisié's, to get me a pair of gloves, number 7½, white!" cried Mrs. Euphrosyne from her bedroom.

"All right! . . . and so now you have just remembered about getting gloves—bless you!"

"I forgot it! What would you have me do now?"

"I hope that's the worst!" whispered her consort, and passed the message to the servant, who replied aloud,—

"Very good, sir; directly!" but muttered to himself in anything but a respectful tone, "Ay! master! and no mistake, to send me running through the mud and rain to buy gloves and fetch a cab. I wonder whether I shall ever be a master myself."

#### EXERCISE VIII.

Ὁ Κύριος ἐφώνησε πρὸς τὸν ὑπερέτην· Πήγαινε νὰ πιάσῃς ἐν ἀμάξῃ καὶ ἓνα ζευγάρι γάντια.

"Ἀμέσως Κύριε," ἀπήντησεν ὁ ὑπηρέτης μειδιῶν μὲν γλυκερὸν μειδιάμα σεβασμοῦ καὶ ὑποταγῆς, ἀλλὰ ψιθυρίζων σιγὰ καὶ ἥκιστα εὐσεβάστως! Καλὰ καὶ τώρα ἐνθυμήθης νὰ μὲ στείλῃς νὰ ἀγοράσω γάντια καὶ νὰ πιάσω ἀμάξιν! Τρέχα σὺ μεσ'ς τῇ λάσπῃ καὶ 'ς τῇ βροχῇ· καὶ ἃς γείνω ἐγὼ ἀφέντης κάμμιά φορά.

"John!" cried the lady; "tell the carriage to call in half an

hour (say that the carriage call). Did you remember to get gloves?"

"I forgot it! What am I to do now?" the servant answered aloud; but whispered to himself, anything but respectfully, "Master, true enough!" and passing on the order (*διαβιβάζων*) to another servant, said, "Run in the mud and rain, bless you, to fetch a carriage, and buy gloves. You will be master, too, one of these fine days."

### ENNAȦON MAΘHMA.—NINTH LESSON.

*ἐνατο-*: for *ἐννάτο* = *ἐννέα* + *το* = 'nine' + 'th' = 'ninth.' The *ε* is a kind of taking breath before pronouncing the word, *ε* and *ο* being common prefixes in Greek, of which we have numberless instances. Thus *ἐννέα* stands for *ἐνέφα*, and that for *νέφα*[ν]; Sanscrit *navan*, Latin *novem*, Gothic *nīun* for *nīvun*, English *nine*.

Ὁ Κύριος Παρδαλὸς εἰσέρχεται εἰς τὸν κοιτῶνά του,  
*The Mr. Pardalós enters into the sleeping-room of-him,*  
 καὶ προσπαθεῖ νὰ ἐνδυθῇ. Ἀλλὰ τοῦτο εἶναι ἀδύνατον,  
*and tries to get-dressed. But this is impossible,*  
 καθότι ἡ εὖσωμος σύζυγός του ἔχει πλήρες τὸ δωμάτιον  
*in that the well-bodied consort of-him has full the room*  
 ἐσθίτων, μεσοφοριῶν, μανδουλίων, στηθοδέσμων, καὶ πάσης  
*of-clothes, petticoats, handkerchiefs, stays, and all*  
 τῆς πολυμόρφου συσκευῆς τοῦ γυναικείου ἱματισμοῦ.  
*the multiform apparel of-the womanly attire.*

Συνάγει λοιπὸν τὰ ἐνδύματά του, λαμβάνει ἐν μικρὸν  
*He-gathers therefore the clothes of-him, takes a little*  
 κάτροπτρον καὶ ἐν κηρίον, καὶ ἀπέρχεται εἰς τὸ γραφεῖον  
*looking-glass and a candle, and departs into the office*

του ὅπως συντελέσῃ ἐν αὐτῷ τὴν ἐνδυμασίαν του.  
*of-him that he-may-finish in it the dressing of-him.*

Ἄλλὰ μετ' ὀλίγον ἐνθυμεῖται ὅτι εἶνε ἀξύριστος, καὶ ὅτι

*But after a-little he remembers that he-is unshaved, and that*  
*πρέπει νὰ ξυρισθῇ πρὶν ν' ἀλλάξῃ. Μεταβαίνει καὶ πάλιν*  
*it-behoves that he-shave, ere he-change. He-moves yet again*

*εἰς τὸν κοιτῶνα, ἀνοιγοκλείει τὴν θύραν, διαμαρτυρομένης*  
*into the sleeping-room, opens-and-shuts the door, protesting*

*τῆς Κυρίας Παρδαλοῦ, ὅτι θὰ τὴν κρῶσῃ καὶ ἐπιστρέφει*  
*the Mrs. Pardalos, that he will her give-cold, and returns*

*κρατῶν τὸ ξυράφιόν του, καὶ τὰ λοιπὰ ἀπαιτούμενα.*  
*holding the razor of him, and the other requirements.*

Ἐνθυμεῖται τότε, ὅτι θέλει θερμὸν ὕδωρ, ἀλλὰ  
*He-remembers then that he-wants warm water, but*

*παρατηρῶν ὅτι ἡ ὥρα εἶναι προκεχωρημένη, καὶ δὲν*  
*observing that the hour is advanced, and not*

*ὑπολείπεται καιρὸς ἵνα τὸ ὕδωρ θερμανθῇ, ἀρκεῖται εἰς*  
*is-left time that the water warm, he-contents-him with*

*τὸ ψυχρὸν, καὶ ἄρχεται περιαλείφων μὲ σάπωνα τὴν*  
*the cold, and begins smearing-over with soap the*

*σιαγόνα καὶ τὰς παρειάς του, λέγων καθ' ἑαυτόν—*  
*chin and the cheeks of-him, saying to himself—*

*Θὰ μοῦ ἔλθῃ πάλιν καμμιὰ καταιβασιὰ εἰς τὰ*  
*There-will me come again some going-down into my*

*δόντια ποῦ νὰ μὲ τρελλάνῃ· ἀλλὰ τί νὰ γείνῃ! Καὶ*  
*teeth such as me will-madden; but what may-be-done! And*

*ἡτοιμάζετο νὰ φέρῃ τὸ ξυράφιον ἐπὶ τὴν παρειὰν*  
*he-was-preparing to bring the razor against the cheek*

αὐτοῦ, ὅτε ἤχῃ καὶ πάλιν ὁ κώδων τῆς ἀνοιγομένης  
of-him, when sounds yet again the bell of-the opening

θύρας.

door.

εἰσέρχεται = 'comes in,' from εἰς, 'in' + ἔρχεται, 'comes.'

ἔρχομαι, ἔρχεσαι, ἔρχεται ἔρχόμεθα, ἔρχεσθε, ἔρχονται.

κοιτῶνα[ν]: stem κοιτῶν-, from κοίτα-, 'bed' + suffix -ῶν-, which has the force of 'a place for' or 'of,' cf. δενδρεῶν, 'place for trees,' 'orchard,' γυναικεῶν, 'women's apartment,' and many others.

κοίτα- is formed by a modification of stem κει- = 'lie.' κείμει, κίῃσαι, κέῖται κείμεθα, κίεσθε, κύνται + noun ending -τα. Cf. ἔρχομαι above. From stem κει- are also derived: κοι-μά-ω, 'put to sleep;' κῶμος, 'a banquet,' literally 'a lying down;' κώμη, 'a village,' 'hamlet,' the proper name Κύμη. Cognate are Latin *qui-es*, *qui-esco*, *ci-vi-s* ('a dweller'), our *home*, -*ham*, German *heim*, &c.

προσπαθεῖ: for προσπαθείει, from πρὸς, 'toward' + πάθος, 'feeling,' 'passion.' Hence προσπαθέω, 'I direct my feelings (efforts) towards anything,' 'I endeavour,' 'attempt,' 'try.' προσπαθῶ -εἰς -εἶ- -οὔμεν -είτε -οὔσι (-οὔν -οὔνε).

ἐνδυθῇ = ἐν + δυ + θῇ, of which ἐν = 'on' or 'in,' δυ = 'clothe,' -θῇ is tense and personal ending, as frequently above = 'he may be.' Hence ἐνδυθῇ, 'he may be dressed' or 'dress himself.' ἐνδυθῶ -θῆς -θῇ- -θῶμεν -θῆτε -θῶσι (θοῦν -θοῦνε).

ἀδύνατον: ἀ = 'un-,' 'in-,' δυνα = 'can,' τον = adjective ending neuter nominative. From stem δυνα- we get δύναμαι

-σαι -ται -μεθα -σθε -νται, 'I can,' &c.

καθότι = κατὰ + ὅτι, 'forasmuch' + 'as.'

εὖσωμος = εὖ, 'well' + σωμο-, the essential part of σῶματ-, 'body' + s, 'sign of nominative case. Compounds of this kind (cf. εὖμορφο-, 'beautiful,' from εὖ- and μορφή-, 'form') are the same for masculine and feminine. ὁ καὶ ἡ εὖσωμος, τὸ εὖσωμον τὸν καὶ τὴν καὶ τὸ εὖσωμον τοῦ καὶ τῆς εὖσώμου, τῷ

καὶ τῇ εὐσώμῳ· οἱ καὶ αἱ εὐσωμοί, τὰ εὐσωμα· τοὺς καὶ τὰς εὐσώμους, τὰ εὐσωμα, τῶν εὐσώμων· τοῖς καὶ ταῖς εὐσώμοις. σώ-ματ- for σώο-ματ-, 'that which is saved,' in Homer always a corpse saved in battle, the only thing saved when the hero is killed, a euphemism for a dead body, like λείψανον (λείπ-σα-νον), 'that which is left,' 'remains.' The root σώο-, σώο- appears in σώζω, 'I save,' and is kin to *sa-* in *sanus*, *sou* in *sound*, *su* in German *gesund*, &c.

πλήρες: stem and neuter accusative, from root πλε-, 'fill' (see above) + adjectival suffix -ρες = 'full.'

ἐσθήτων: stem ἐσθήτ + ων, genitive plural ending. ἐσθήτ- from ἐς = eis, 'on,' 'on to' + θη = do, to which it is akin. Hence ἐσθη = 'do on,' 'don' + τ, suffix forming substantive stem ἐσθήτ- = 'garment.' ἐσθῆς for ἐσθήης, ἐσθήτα[ν], ἐσθήτος, ἐσθήτι· ἐσθήτες -ήτας -ήτων -ήσιν (for ἡσιν).

μεσοφορίων: from μεσο-, 'middle' or 'inside,' and φερ- (φορ-), 'wear,' kin to English *bear*, Latin *fero*, &c. + diminutive ending ιο-, in genitive plural ίων. Hence μεσοφορίων = 'of little things worn inside,' 'inside-wearing-lets,' i. e. petticoats.

μανδυλίων: diminutive of μάνδης, a Persian word, our *mantle* = 'of handkerchiefs.'

στηθοδέσμων: from στηθο-, stem (in composition) of στῆθος, 'breast' + δέσμων (genitive plural of δέσμα, otherwise δέσματα), 'bindings,' 'tyings,' being substantive of δε-, as in δέω, δένω, 'I tie,' kin to English *tie*. Hence στηθοδέσμων = 'breast-bindings,' 'stays.'

πάσης: for πάντης = stem παντ + σ-η, feminine suffix + ς, genitive ending. In παντ- the π is a labialized κ, the ground form being κφαντ-, kin to Latin *quanto*-. The whole declension is as follows:—πᾶς (for πᾶνς), πᾶσα, πᾶν· πάντα[ν], πᾶσαν, πᾶν· παντός (observe accent, and cf. ἐνός above), πάσης, παντός· παντὶ, πάσῃ, παντί· πάντες, πᾶσαι, πάντα· πάντας, πάσας, πάντα· πάντων, πασῶν (shortened from πασάων), πᾶσι(ν), πάσαις, πᾶσι(ν). With reference to the straight and curved brackets here em-

ployed, be it remarked that *πάνταν* is a form etymologically postulated, but only found in vulgar Greek, whereas *πάσιν* is a recognized form always used before a vowel, as *πάσιν ἀνθρώποις*, 'to all men.'

*πολυμόρφου*: genitive singular feminine (cf. *εὔσωμος* above), compounded of *πολὺν*- and *μορφὰν*, 'form,' 'shape.' Hence *πολυμόρφου* = 'multiform,' 'multifarious.'

*συσκευῆς*: compounded of *συν* and *σκευή*, 'equipment,' from root *σκν*-, whence *κύτος*, with its bye-form *σκῦτος*; kin to Latin *scu-tum*, ob-*scu-ru-s*, *cu-ti-s*, our *hide*. For the occasional disappearance of *σ*, cf. *μειδιών* above.

*γυναικείου*: from stem *γυναίκ-* + adjectival suffix *εῖο*. *γυναίκ* is lengthened by suffix *-κι-* from stem *γίνα*, standing for *γυνάκια*. *γίνα*- is kin to our *queen*, *quean*, &c., and to the word *kin* in English, root *γεν*- and *gen*- in Greek and Latin, and means 'the bearer,' 'mother.' *γυναικείο*- means 'womanly,' 'feminine,' 'female.'

*συνάγει* = *συν-άγει*, 'brings together,' *ἄγει* being kin to Latin *agit*.

*ἐνδύματα*: neuter plural accusative of *ἐνδυματ-* = *ἐνδυ*-, explained above + *ματ-*, substantival suffix; cf. *μάθηματ-*, κ.τ.λ. Hence *ἐνδύματα* = 'clothes.'

*κάτροπτρον*: from *κατὰ*, preposition = 'at' + root *ὀπ-* for *ὀκf-* (see above) + substantival suffix *τρο-*. Hence *κάτροπτρον* = 'a thing to look at,' 'a looking-glass.' A masculine adjective form, *ὁ κατόπτριος* (i. e. *ῥαλος*), is probably responsible for the popular word *ὁ καθρέφτης* through the stages *κατόπτριος*, *κατόπτρις*, *κατρόπτις*, *κατρόφτης*, *καθρέφτης*, the aspiration of the *τ* into *θ* being probably due to the proximity of the *ρ*, that of the *π* into *φ* to a regular law of vernacular pronunciation, *πτ* (and also *φθ*) becoming uniformly *φτ* in the mouth of the common people, while the changed vowel is probably a case of *Umlaut*, the *ο* becoming *ε* as a compromise or approximation to the final palatal vowel *η* or *ι*.

κηρίον = κηρ-, kin to Latin *cera*, 'wax' + ἰο-ν, diminutive ending. Hence κηρίον = literally 'a *waxling*,' 'a taper,' 'a candle.' The vernacular form is κερί[ν]. Declension as follows, in writing and familiar speech respectively:—κηρίον, κηρίου, κηρίῳ· κηρία, κηρίων, κηρίους. κερί, κεριοῦ· κεριὰ, κεριῶν. Observe the shifting of the accent in genitive through rapid pronunciation.

ἀπέρχεται, 'goes away;' cf. εἰσέρχεται, 'goes in' (above).

ὅπως: for ὅπωτ, old instrumental form, relative stem ὅ-πο- for ὅ-κφο-, where the ὅ seems to be the article in a petrified and indeclinable form; cf. *le-quel*, *el cual*, &c., in French and Spanish. ὅπως means 'in order that,' 'in-a-way that' such and such a result may follow.

συντελέση: ending -ση, as above. συντελε-: from συν + τελε-, 'to finish up,' 'complete,' τελε- being for τέλες- (nominative, τέλος), and probably kin to root τελ-, τλε, 'to bear,' 'carry.' τλῆναι, infinitive aorist, Latin *tuli* (perfect), Scotch *thole*, German *dul-den*, *Ge-dul-d*, &c. As we say the *bearing*, in sense of tendency, ultimate issue. Hence ὅπως συντελέση = 'that he may accomplish.'

ἐνδυμασίαν: further formation from stem ἐνδυματ-, as explained above, by addition of substantival suffix -ία-, standing therefore for ἐνδυματία, with sigmated τ = σ, as often in Greek; ἐνδυμασία = 'clothing.'

μετ' ὀλίγον, 'after a little,' according to regular sense of μετὰ with accusative.

ἀξύριστος: from ἀ- = 'un-, ' and ξυριστός, 'shaved,' with regular change of accent. ξυριστός from ξυρίζ-, from ξυρò-, 'razor,' and that from root ξυ-, ξε-, 'to shave.' The Sanscrit *kshuras*, 'razor,' seems to be cognate.

πρέπει, 'it behoves,' 'is right.' This seems akin to Latin *prope*, 'near,' *proprius*, 'proper,' &c., but the link in meaning is open to some doubt.

ξυρισθῆ: cf. ἐνδυθῆ.

πρὶν: conjunction = 'before,' for *πρόιον, προῖν* (also *πρώην*), comparative degree of *πρὸ*, as Latin *prius* for *proius*.

ἀλλάξῃ = ἀλλάγ-σῃ: from *ἄλλο-* (*ἄλλο*) + verbal suffix *αγ-*, perhaps = root *ἀγ-* in *ἄγω*, *ago*, 'to bring.' Hence ἀλλάγ- = 'bring-otherswise,' 'change.' ἀλλάξω for ἀλλάγρω, ἡλλαξα, ἀλλάξω, κ.τ.λ.

μεταβαίνει: μετα- = 'across,' βαίνει, 'he goes;' kin to Latin *ven-it*, Albanian *vjen*; root *βα-* for *γφα-*, our *co-me*. The Dutch *kwam*, 'came,' retains the labial *w* = *f*.

πάλιν: adverb = 'again.'

ἀνοικοκλείει, 'opens and shuts:' made up of *ἀνοίγ-*, 'open,' and *κλει-*, 'shut,' a curious sort of compound, commoner in colloquial Modern Greek than in classical. *κλείω* is kin to Latin *clau-do*, German *schlie-ssen*, the original root being *sklu-*.

θύραν, 'door,' kin to same, also to Latin *for-es*, German *Thüre*, Albanian *derë*, Sanscrit *dvār*, &c.

διαμαρτυρομένης, 'protesting' = *διὰ*, 'through,' 'thoroughly,' 'persistently' + *μαρτυρομένης*, 'witnessing,' from *μάρτυρ*, 'witness' + *ομένη-s*, middle participial imperfect ending, feminine genitive. This genitive is called absolute because its government is not obvious, that is, it depends, not on any particular word in the sentence, but on the sentence taken as a whole. In Latin, the ablative is used in this way; in English, the nominative. *μάρ-τυρ*, of which *-τυρ* is ending, meaning 'agent' (genitive, *μάρτυρος*), comes from root *μαρ-*, *mar-*, 'to call to mind,' 'remind,' 'remember,' reduplicate in *memor*, *memoria*, 'memory,' found in *μέρ-ι-μνα*, 'care,' &c. *οἱ διαμαρτυρόμενοι* is the ecclesiastical term corresponding to our Protestants.

κρύωσῃ = verbal stem *κρυο* + *σῃ*; *κρυο-* is found in adjective *κρύο-*, 'cold,' noun *κρύες*, 'cold[ness],' derivative *κρύ-σταλλον*, *κρού-σταλλον*, 'ice;' kin to Latin *cru* in *cru-or*, *cru-dus*, *cru-delis*, *cru-s-ta*, old Norse *hrí* in *hrí-m*, our *rime*, old High German *hráo*, our *rauw*.

ἐπι-στρέφει, 'turns about,' 're-turns.'



ξύραφιον: from ξυρὸν- (see above) + diminutive ending -άφιον, elsewhere also ύφιον, as χωράφιον, 'a little field;' ζωύφιον, 'a little animal,' 'an insect.'

ἀπαιτούμενα = 'things asked,' 'requirements:' participle imperfect passive, from ἀπαίτε-, 'to ask (of)' = ἀπὸ + αἰτε-, 'ask.' ἀπαιτούμενα stands for ἀπαίτε-όμενα.

θερμὸν: from root θερ-, as in θέρος, 'summer,' kin to Latin *fur-* *for-* in *furnus*, *formidus* (cf. θύρα, *fores*), Sanscrit *gharmas*, 'glow,' Gothic *varmjau*, our *warm*, Lithuanian *žer-ė-ti*, 'to glow,' Albanian *žarm*, 'fire.' There can be little doubt of the kinship of these words, but the form assumed in the various languages by the first consonant is irregular, and hitherto unexplained. In *θ* for *gh* we have simple dentalization, but in the Sanscrit a *v* after *gh*, and in Gothic a *g* before *v*, seems to have been lost, while none of the other tongues seem to retain a trace of the *v*.

ὑδωρ: for ὑδορ-, genitive ὑδατος for ὑδαρ-τ-ος, kin to *water*. The vernacular for θερμὸν ὑδωρ is ζεστό νερό: ζεστό- being verbal adjective from ζε-, 'boil;' νερό-, akin to νηρό-, 'liquid,' adjective from root νε-, 'flow,' or else popularly imagined in the aorist ἐνέρ(ρ)ευσε, 'it flowed in,' as ξηρό-, 'dry,' in the aorist ἐξέρ(ρ)ευσε, 'it flowed out,' from ἐν-ρέψ- and ἐκ-ρέψ- respectively; for, as the suffix -εω- has elsewhere the force of 'to be' or 'become,' ἐξέρρευσε and ἐνέρρευσε (applied to water-courses) might seem to imply the presents ξερεύω = ξερός εἰμι, and νερεύω = νερός εἰμι respectively, the ε of ἐξ and ἐν being mistaken for the augment, and the true augment in the second syllable for part of the radical word.

παρατηρῶν (παρατηρέων), 'observing:' from παρὰ, 'by,' and τηρε-, 'keep' or 'watch.' παρατηρῶν -οὔσα -οῦν -οὔντα -οὔσαν -οῦν -οὔντος -οὔσης -οῦν -οὔντι -οὔση -οὔντι -οὔντες -οὔσαι -οὔντα -οὔντας -οὔσας -οὔντα -οὔντων -οουσῶν -οούντων -οὔσι(ν) -οὔσας -οὔσι(ν).

προκεχωρημένη: perfect participle passive, feminine nominative,

from *προχωρε* = *προ* + *χωρε*-, 'go.' Hence *προχωρε* = 'go forward,' 'advance.' *χωρε*- is itself a derivative from *χώρα*-, 'a place,' and means originally 'to take a place,' 'to take up,' 'hold,' e.g. *τὸ ἀγγεῖον χωρεῖ δύο μετρα*, 'the vessel holds two measures.' *χώρα*, whence diminutive *χωρίον*, 'a farm,' is probably, as regards its first syllable *χω*-, kin to German *Gau*, as in Ammergau, &c., the English *gay* in Fotheringay, Gamlingay, Bungay, and other names of places.

*ὑπολείπεται* = *ὑπὸ*, 'under,' here 'behind,' as though 'at the bottom' + *λείπεται*, from *λειπ*- (root *λιπ*-), kin to *leave* + *-εται* = '[it] is.' Hence *ὑπολείπεται* = 'is left,' 'remains.'

*θερμανθῇ* = *θερμὸ* + *αν* (verbal suffix) + *θῇ*, ending as often above. Hence *θερμανθῇ* = 'may be warmed.' The verbal stem *θερμαν*- is in the imperfect, *θερμαίν*- for *θερμάνη*-. Hence *θερμαίνω*, *θερμαίνομαι*, *ἐθέρμαινον*, *ἐθερμαινόμην*, *ἐθέρμανα*, *ἐθερμάνθην*, *θερμανθῶ*, κ.τ.λ.

*ἀρκεῖται* (*ἀρκέ-εται*): from root *ἀρκ*- *ἀρκ*-, literally 'to ward off,' Latin *arc*- in *arceo*. Hence, 'to secure oneself.' *ἀρκοῦμαι*, 'I am secure,' 'content,' 'I content myself.' Hence *ἀρκετόν*, 'enough.'

*ψυχρὸν*, literally 'that which is blown upon' or 'spat upon': from stem *ψυχ*-, 'to cool by blowing or spitting,' root *φν*- for *σπν*-, kin to *σπι*- in *spit*. Hence *ψυχή*, 'the breath,' 'the soul.' Cf. *ἄνεμο*-, 'wind,' and *ἀνίμω*-, *ánima*, 'mind' and 'soul' in Latin.

*ἀρχεται*: middle form of *ἀρχει*, 'he is the first,' 'he rules,' this form meaning 'he begins.'

*περιαλείφω*ν: from *περὶ*, 'about' + *ἀλείφω*ν, 'smearing.'

*σάπωνα*[ν] = the Latin *saponem*.

*σιαγόνα*[ν]: nominative *σιαγών* (for *-ὄνς*) *-όνα* *-όνος* *-όνι* *-όνες* *-όνας* *-όνων* *-όσι*(ν).

*παρειάς*: from *πάρως* (*πάρες*), 'before' + noun suffix *-ιά* = *παρεσιά*, the 'frontage' of the head = 'the sides of the face,' 'the cheeks.'

ἐαυτὸν = ἐ for ἐν, old accusative pronoun + αὐτὸν = 'self'  
Hence ἐαυτόν = 'himself.'

καταιβασιά = κατὰ, καταί, 'down' + βασιὰ (root βα + σιά), verbal substantive ending. Hence καταιβασιά = 'a going down,' i.e. a twinge of pain descending into the tooth; a thoroughly vernacular and most expressive word.

δόντια: for ὀδόντια, diminutive from ὀδόντ-, 'tooth,' Latin *dent*-, &c.

ποῦ νὰ μὲ τρελλάνῃ, 'such as to drive me mad,' literally 'such that it may,' &c. τρελλαν- from τρελλό-, 'mad' (cf. θερμαν- from θερμό-), supposed by some to be a corruption of the Ancient Greek τραυλό-, 'stammering,' as though for τρευλό-, τρεφλό-.

γείνῃ: first aorist subjunctive, from root γεν-, cognate to *kin*. γίγνομαι, ἔγεινα, γαίνω, κ.τ.λ. τί νὰ γείνῃ = 'what (is) to happen?' 'what's to be done?'

ἡτοιμάζετο: from ἔτοιμο-, 'ready,' ἐτοιμάζομαι, 'I get (myself) ready,' ἡτοιμάζετο, 'he was getting (himself) ready.' ἔτοιμο-, verbal adjective from root ἐ(ς), 'he,' *is*.

φέρῃ: kin to English *bear*, Latin *fero*, &c.

ἡχεῖ (ἡχέει): from ἦχο-, 'sound.'

#### IDIOMATIC TRANSLATION.

Mr. Pardalós enters his bedroom, and attempts to dress. But this is impossible, inasmuch as his corpulent spouse has the apartment full of dresses, petticoats, handkerchiefs, stays, and all the multifarious apparatus of female attire. He therefore gathers up his clothes, takes a small looking-glass and a candle, and withdraws to his office, to complete his toilet therein. But he soon remembers that he is unshaven, and that he must shave before he changes. Accordingly, he migrates a second time to the bedroom, opens and shuts the door, amid the protestations of Mrs. Pardalós that he will give her cold, and returns with his razor and the other requisites in his hands. Then he remembers that he wants hot water, but observing that the hour

is advanced, he contents him with cold, and begins smearing over his chin and his cheeks with soap, saying to himself, "I shall have a fine twinge of toothache! but there's no help for it." And he prepared to bring the razor against his cheek, when once more the bell of the opening door resounds.

## EXERCISE IX.

Δὲν εἶνε καιρὸς πρὸς θερμὸν ὕδωρ· ἡ ὥρα εἶνε προκεχωρημένη. Τί θὰ εἴπῃ (what means? *que veut dire?*) θερμὸν ὕδωρ; Ζεστὸ νερό. Εἰσέρχομαι εἰς τὸν κοιτῶνά μου κρατῶν τὸ κηρίον, τὸ ξυράφιον καὶ τὰ ἄλλα ἀπαιτούμενα πρὸς ἐνδυμασίαν. Προσπαθῶ νὰ ἐνδυθῶ ἀλλ' εἶνε ἀδύνατον, καθότι ἡ εὐσωμος σύζυγός μου ἔχει πλήρες τὸ δωμάτιον πάσης τῆς πολυμόρφου συσκευῆς γυναικείου ἱματισμοῦ. Ὁ ἱματισμὸς τῶν γυναικῶν εἶναι κατ' ἀλήθειαν πολύμορφος, ἂν καὶ ὄχι εὐμορφος. Μετ' ὀλίγον ἐνθυμούμαι ὅτι δὲν ἔχω θερμὸν ὕδωρ νὰ ξυρισθῶ. Παρατηρῶ ὅτι τὸ νερὸ εἶνε κρύο καὶ ὅτι ἡ ὥρα εἶνε προ(κε)χωρημένη. Ἀλλὰ τί νὰ γείνη; Ἀρκοῦμαι λοιπὸν εἰς τὸ ψυχρὸν, καθότι δὲν εἶνε καιρὸς ἵνα θερμανθῇ. Περιλείφω μὲ σάπωνα τὴν σιαγόνα καὶ τὰς παρειάς. Μοῦ ἔρχεται καταιβασιὰ εἰς τὰ ὀδόντια, καὶ ψιθυρίζω ἥκιστα εὐσεβάστως "ἔχω γυναῖκα ποῦ νὰ μὲ τρελλάνη," καὶ τρελλαίνομαι κατ' ἀλήθειαν φέρων τὸ ξυράφιον ἐπὶ τὸ στήθος μου.

It is impossible for me to enter my bedroom and to dress. Petticoats, stays, handkerchiefs, are requisites of multifarious female attire. The spouse of my friend is beautiful; but when he opens and shuts the door, she protests that he will give her cold. The hot water is not ready, but it is being got ready. No time is left me to complete my toilet. I must shave with cold water, and a twinge of toothache enough to drive me mad will attack me (come to me); but there's no help for it. The hour is advanced, and I am unshaved. I wish to shave before I change. I gather together the requisites for my toilet, and, holding the razor against my cheeks, migrate once more into my bedroom. The bell of the opening and shutting door rings enough to drive me mad.

## ΔΕΚΑΤΟΝ ΜΑΘΗΜΑ.—TENTH LESSON.

Σὺ εἶσαι, Θοδωρῇ; φωνεῖ ὁ Παρδαλός, προβάλλων  
*You are (it), John? calls the Pardalos, putting-forth*

ὀλίγον τὴν σαπυνόφυρτον αὐτοῦ μορφήν διὰ τῆς θύρας.  
*a-little the soap-smeared of-him face through the door.*

—Ὅχι, ἀφέντη! ἀπαντᾷ κάτωθεν ἡ φωνὴ τῆς ὑπερετρίας,  
*— No, sir! replies from-below the voice of-the maid,*

εἶνε ἓνας κύριος . . . θέλει κάτι νὰ σᾶς εἰπῇ.—Ἄς  
*it-is a gentleman . . . he-wants something that you he-tell.—Let*

περάσῃ μίαν ἄλλην ὥραν, ἔχω ἐργασίαν.—Εἶνε ἀνάγκη  
*(him) pass an other hour, I-have business.—It-is need*

νὰ σᾶς ἰδῇ τώρα, ἀπαντᾷ μετὰ τινα δευτερόλεπτα ἡ φωνὴ  
*that you he-see now, replies after some seconds the voice*

τῆς ὑπηρετρίας.—Ἄλλο κακὸν! λέγει καθ' ἑαυτὸν ὁ ἀτυχὴς  
*of-the maid. — Another evil! says to himself the unlucky*

Δημητράκης, καὶ μὴ δυνάμενος νὰ πράξῃ ἄλλως,  
*Little-Demetrius, and not being-able that he do else,*

ἀπομάσσει ἐν τάχει τὸν σάπωνα ἀπὸ τῆς μορφῆς του,  
*wipes-off in speed the soap from the face of-him,*

καὶ ἐξέρχεται τοῦ γραφείου τοῦ, ἐνῶ ὁ νυκτερινὸς  
*and comes-out of-the office of-him, while the nightly*

ἐπισκέπτης ἀναβαίνει τὴν κλίμακα.—Ἡ Κυρία Τραχανᾶ,  
*visitor ascends the staircase.—The Mrs. Trachanás,*

λέγει μειδιῶν ὁ νεωστὶ ἐλθὼν, σᾶς στέλλει τὸ κλειδί  
*says smiling the newly come, you sends the key*

τοῦ θεωρείου δι' ἀπόψε, ἂν ἀγαπᾶτε.—Εὐχαριστοῦμεν  
*of-the stall for this-evening, if you-like. — We-thank*

πολύ, παιδί μου, εὐχαριστοῦμεν, ἀπαντᾷ ὁ ταλαίπτορος  
*much, lad of-me, we-thank, answers the wretched*

Παρδαλός, προσπαθῶν νὰ κολάσῃ τὸ ὀργίλον τῆς  
*Pardalos, endeavouring that he-restrain the wrathful(ness) of-the*

μορφῆς του διὰ τυπικοῦ τινος μειδιάματος . . . ἀλλὰ  
*face of-him by a carved sort-of smile . . . but*

εἴμεθα προσκεκλημένοι εἰς συναναστροφήν.—Ἄ, ἔτσι!  
*we-are invited to a-party. — Ah, so!*

προσκυνῶ, καλὴν νύκτα σας.—Προσκυνήματα πολλά.  
*I-worship, good night to-you. — Worshippings many.*

Καὶ εἰσέρχεται εἰς τὸ γραφεῖόν του γρυλλίζων ἐκ τοῦ  
*And he-enters into the office of-him grunting from the*

θυμοῦ.—Διάλεξε καὶ αὐτὴ τὴν ἡμέραν καὶ τὴν ὥραν νὰ  
*passion.—She chose too this the day and the hour that*

μᾶς στείλῃ τὸ θεωρεῖόν της.—Ποῖος ἦτον; φωνεῖ ἀπὸ  
*us she send the stall[key] of her.—Who was-it? cries from*

τοῦ κοιτῶνός της ἡ Κυρία Παρδαλοῦ.—Ἡ Κυρία  
*the bedroom of-her the Mrs. Pardalos. — The Mrs.*

Τραχανᾶ ἐνθυμήθη νὰ μᾶς στείλῃ τὸ θεωρεῖόν της. —  
*Trachanas remembered that us she-send the stall[key] of her.—*

Ἐπολλάτῃ της! ὅταν βρέχῃ μόνον καὶ χωνίξῃ μᾶς  
*To many years of-her! when it rains only and snows us*

θυμᾶται! . . . μᾶς καθυποχρέωσε! — Μετ' ὀλίγας  
*she-remembers . . . us deeply-she-obliged! — After few*

δὲ στιγμὰς ἀνακράζει καὶ πάλιν, Κοντεύεις,  
*however minutes exclaims-she too again, Are-you-getting-on,*

Δημητράκη; — Ποῦ νὰ κοντεύω, ἀδελφή! ἀκόμη δὲν  
*Little-Demetrius? — Where that I get-on, sister! yet not*

ξυρίσθηκα. Ἐπειτα, δὲν βλέπω κ' ὅλα, καὶ κατακόπηκα.  
*shaved-am-I. Besides, not see-I even-at-all, and cut-to-pieces-am-I.*

—Οὐ, καὶ μένε! ἔλα ἔδω, ποῦ ἔχει περισσότερον φῶς.  
*—Oh, poor-fellow! come here, where it-has more light.*

—Αὐτοῦ; καὶ ποῦ νὰ σταθῶ; εἰς τὸν αέρα;—Ἐλα, ἔλα  
*—There? and where that I stand? in the air?—Come, come*

τόρα, καὶ σοῦ κάμνω τόπον. Ἐγὼ ἐτελείωσα σχεδόν  
*now, and you make-I room. I have-finished almost.*

μόνον τὴν τραχηλιά μου ἔχω νὰ βάλω.  
*Only the necklace of-me have-I that I-put-on.*

προβάλλων = προ, 'forth' + βάλλ-ων, 'putting:' βαλλ- for βαλ-, stem of imperfect, from root βαλ- for γφάλ-, German *quell-* in *Quelle, quellen*, our *well, well forth*, &c.

σαπωνόφυτρον (cf. εὐσωμος above) = σαπωνο-, stem in composition of σάπων- + φύρ-, 'to knead,' 'smear,' 'puddle,' kin to *bar* in *barm*, 'yeast,' German *Bärme* + το-ν = verbal adjectival suffix + ending ν.

ὑπηρετρία-ς: feminine of ὑπηρέτης, explained above.

κάτι: for *κάν* (καὶ ἂν) *τὲ*, literally 'even if aught,' 'something.'

περάση = περά + ση: περα, 'pass,' kin to our *fare*, imperfect stem *περνα-*, whence *περνάω, περνῶ*, 'I pass,' &c.

ἐργασίαν: for ἐργαδ + σίαν, of which σί-α equals noun suffix, ἐργαδ- = verbal stem forming imperfect stem ἐργαδι- (*ἐργάδομαι*), ἐργάζομαι, κ.τ.λ.; root ἐργ- for *φεργ-*, kin to *work*. Hence *ἐργασία* = 'business.'

ἀνάγκη: ἀν-άγκ-η, literally 'up-string-ing,' from root *αγκ-*, 'curved,' whence *ἀγκύλη*, 'sling,' *ὄγκινος*, 'barb,' *ὄγκος*, 'bend,' 'bulk,' &c.

ἰδῆ (also ἰδη): from root *ῑδ-*, Latin *vid-* in *video*, kin to English *wot, wit*, German *wissen, witz*.

δευτεράλεπτα: from *δεύτερο-*, 'second' + *λεπτά*, 'minutes,'

neuter plural of λεπτόν, 'fine,' 'minute.' Observe accent, as it is typical of all such compounds.

ἀτυχής: stem ἀτυχές; degrees, ἀτυχέστερος, ἀτυχέστατος.

Δημητράκης: diminutive of Δημήτριος, in which common Greek name that of the old goddess Δημήτηρ (Δημήτ(ε)ρ-) is preserved. The diminutive suffix -άκης is said by Sophocles to be of Slavonic origin, but it appears to be a modification of the same -ακ- which we had in γυναῖκα- for γυνάκισ above. This does not hinder its being cognate to Slavonic -ak.

μή: negative particle, used instead of δὲν and ὅχι with subjunctives and participles, where, however, ὅχι (οὐχί or οὐ) is sometimes found, but in a different sense. μή δυνάμενος means 'since he was unable;' οὐ δυνάμενος would mean 'though he was unable.'

πράξη: for πράγ-ση or πράκ-ση, probably lengthened by κ from root πρα- (περα-), 'to further,' kin to fur- in same, fare, &c.; see above on περνῶ. Hence 'to do,' 'to accomplish.' In imperfect πράκω becomes πράσσω; tenses: ἔπραξα, πράξω, κ.τ.λ. From this root comes the common word πράγματ- (πῶγμα), 'a thing.'

ἀπο-μάσσει, 'wipes off:' μάσσει for μάζει or μάχει. Hence μάγειρος, 'a cook;' χειρό-μακτρον, 'a hand-wiper,' 'a towel,' κ.τ.λ.

τάχει: for τάχες-ι, 'in haste,' from τάχες- (τάχος), 'speed;' cognate are ταχύ-, 'swift,' τάχα, 'swiftly,' 'easily,' 'lightly,' 'perhaps.'

νυκτερινός (νυκτ-ερινός): in ending, as in root, kin to Latin noct-urnus; νυκτ-, kin to English night, Latin noct-, &c.; nominative νύξ for νύκτις, as Latin nox for noctis.

ἐπισκέπ-της, 'visit-or;' see above on ἐπισκεπτήριον, κ.τ.λ.

κλίμακα [κλίμακαν]: stem κλίμακ- (nominative κλίμαξ for κλίμακς). Like as this word looks to our climb, it has nothing to do with it, for English c or k implies Greek γ. Moreover, the Greek derivation is plain: κλίμακ- is from κλίμα[τ] (+ κ),



whence *climate*; κλίμα(τ)- is verbal substantive from root κλι- in κλίνω, kin to Latin *clino*, *inclino*, our *lean* for *hlean*. The κλίμαξ is that which is leant against the wall. Hence 'ladder,' 'staircase.'

νεωστὶ: strengthened by suffix τὶ, from νέως (νέωτ), instrumental adverb of νέο-, 'new.'

ἐλθών: second aorist, root ἐλθ- used with imperfect tenses of ἐρχ-, ἐλθών for ἐλθόντς, and declension accordingly.

στέλλει: for στέλλει, root στελ- σταλ-; στέλλω, 'I send,' ἔστειλα for ἔστοτελ-σα, 'I sent,' ἐστάλην, 'I was sent,' also ἐστάλθην.

κλειδί (for κλειδίν, κλειδίον): diminutive of κλειδ- (nominative κλείς), from root κλει-, 'shut,' as above. κλεί-δ-, κλει-δί, 'the thing to shut with,' 'the key,' cf. German *schliessen*, *Schlüssel*.

θεωρείου (for θεωρείουσιν): stem θεωρεῖο- = θεα- θαF-, 'see' (θεά-ομαι, 'I see,' 'look,' 'behold') + -ρδ- noun suffix, whence θεωρός [θαF-ρός], 'a seer,' θεωρέ-ω, 'I am a seer,' θεωρεῖον, 'a place for a seer,' 'a box at an opera or theatre.' Hence also θέα-τρο-ν, 'a place to see in,' 'a theatre.'

δι' = διὰ: with accusative means 'for.'

ἀπόψε: from ἀπό, 'from,' and ὄψε, 'late,' 'at evening.' Hence ἀπόψε, 'this evening,' 'to-night.' Observe how, in Greek and English, in words of this kind, the preposition sometimes supplies the place of a demonstrative pronoun. Cf. also ἐφ' ἑτος, 'this year.'

ἀγαπάτε: verbal stem ἀγαπα-, from noun ἀγάπα- (nominative ἀγάπη), 'love.' ἀγαπῶ, ἡγάπησα, ἀγαπήσω.

εὐχαριστοῦμεν (εὐχαριστέ-ομεν): verbal stem εὐχαριστέ-, from εὖ, 'well' + χαριστδ-, verbal adjective, from χαριδ- (χαρίζω, χαρίζω), 'to do a favour.' Hence εὐχάριστος = 'well-flavoured,' 'pleasant,' 'pleased,' εὐχαριστέω, 'I am pleased,' 'gratified,' 'I thank.' Hence, too, εὐχαριστοῦμαι, 'I am contented,' εὐχαριστημένος, 'delighted,' 'contented' (also ἡυχαριστημένος).

παιδί = παιδίν, παιδίον.

κολάση = κολάδ + ση: κολαδ- = 'restrain,' 'prevent.' Hence

κολάζω, 'I restrain,' ἀκόλαστος (ἀκόλαδ-τος), 'incontinent,' ἀκολασία, 'incontinence.'

ὀργίλον: from ὀργά- + ἰο-, adjectival suffix; ὀργά-, kin to Sanscrit *úrḡdā* ('strength,' 'eagerness'), hence *wrath*; perhaps cognate also with Latin *urgeo*. Hence ὀργίλο-, 'wrathful,' τὸ ὀργίλον, 'the wrathful(ness).' This use of the neuter adjective should be noted, as it is common in Greek.

τυπικοῦ: τυπικὸ- from τύπο-, substantive of root τυπ-, 'to strike,' whence τύπ-τω, 'I strike'; Sanscrit *tup*, *tump*, our *thump*. From this root comes τύμπ-ανο-, 'a drum' (τὸ τύμπανον), whence our *tympanum*. Nothing to do with *tin pan*, as schoolboys fondly imagine.

ἐτζι: said to be a corruption of οὐτωςί = οὐτωτ, old instrumental + ί, demonstrative particle; not without influence of Italian *anzi* on the accentuation.

προσκυνῶ (προσκυνέω): from πρὸς, 'towards' + κυ-νέ-ω (νε = suffix of extension), 'I kiss.' Hence προσκυνῶ, 'I kiss towards' (as in Spanish *beso las manos*), 'I worship,' 'make my respects.'

καλὴν νύκτα σὰς, 'good night to you:' σας, enclitic accusative used for dative.

προσκυνήματ-α: verbal substantive from προσκυνε-.

γρυλλίζων (for γρυλλίδων): formed from γρὺ, 'a grunt;' οὐδὲ γρὺ, 'not a syllable,' 'not as much as a grunt'—a word made from the sound (onomatopœetic), like 'cuckoo,' κόκκυξ, &c.

διάλεξε: for διάλεγ-σε; διά, 'apart' + λεγ-, 'pick,' German *lesen* for *leksen*, Latin *leg-* in *lego*. Hence διαλέγω, 'I chose,' διέλεξε(ν), vernacular (ἐ)διάλεξε(ν), 'he,' 'she,' or 'it chose.'

αὐτῇ: for αὐτήν, agreeing with τὴν ἡμέραν.

ποῖος: for κφοῖος (κφόσος), adjective formed from genitive κφοῖο, κφόσσο of κφο-, Latin *quo-* (cf. *cujus*), our *who* for *hwo*, literally 'of what kind?' Hence 'what manner of man?' 'who?'

ἦτον: imperfect middle 3rd singular of ἔς-, standing for ἔεστο, ἔετο with euphonic ν added by false analogy of words, like

διέλεξε(ν), κ.τ.λ., where ν stands for τ, sign of 3rd person singular; cf. in classical Greek, λέγουσι(ν), κ.τ.λ. Persons: ἤμουν, ἦσο, ἦτο· ἤμεθα, ἦσθε, ἦσαν. Other forms: ἤμην, semi-classical ἤμουνα, vernacular, ἦσουν and ἦσουνε, ἦτανε· ἤμαστε, ἦσαστε, ἦτανε. The 3rd plural is from the active voice, as are all persons in the older classical Greek: ἦν, ἦς, ἦ, or ἦν· ἤμεν, ἦτε, ἦσαν.

᾽σπολλάτη της: for εἰς πολλὰ ἔτη της, an elliptical expression = 'εἰς πολλὰ ἔτη νὰ ζήσῃ' της, 'may she long live—to her' (genitive for dative), i.e. long life to her.

βρέχ: for Φρέχ- (cf. βροχή above), kin to Latin *rigo* for *vrigo*, German *regen* for *wregen*, our *rain*.

χιονίζη: for χιονίδι-η from χιών-, 'snow,' kin to *hiem-s*, Latin, which, with χεῖμα-τ- χειμόν-, 'winter,' is kin to Sanscrit *hi-ma-s*, 'snow,' Slavonic *zima*, Albanian *dime*, 'winter,' Zend *hima*, also 'year,' as probably in Latin *bimus*, *trimus*, for *bi-himus*, *tri-himus*, &c. The *Himalayas* are the 'snowy mountains.' In Slavonic and Albanian the original *gh* has become dentalized, probably through the influence of the dental vowel *i*. In Sanscrit and Zend it has become *h*, as often in these languages.

καθυποχρέωσε: from κατὰ, 'downright,' ὑπὸ, 'under,' and χρέο(ς), 'debt.' Hence καθυποχρε-όνω, 'I put altogether under a debt,' καθυποχρέωσε, 'she has greatly obliged us,' as we say ironically, 'we are really very much obliged.'

θυμάται: vernacular for ἐνθυμεῖται. Colloquially, verbs in ε- are conjugated as if in α-; this is probably archaic, α- ε- ο- being originally mere variants of the same undefined vowel sound, and only specialized by custom in course of time.

στιγμά-ς: for στιγμή-ν-ς, from root στιγ- (στίζω (στίγω), 'I prick'), our 'stick,' literally 'a puncture' or 'point.' Hence 'a point of time,' 'moment.'

ἀνακράζει: literally 'cries up,' we say 'cries out.' κράζει = κράγζει, root κραγ-.

κοντεύεις: from κοντὸ-, 'near,' probably nasalized from κοτὸ- or κατὸ-, adjectival stem answering to preposition κατὰ, 'at' or

'by,' suffix *-ευ-* means 'get' or 'be.' Hence *κοντὸ*, 'near,' *κοντεύ-*, 'approach,' 'get on.'

*ξυρίσθη-κα*: for *ἐξυρίσθην*; the endings *-κα -κας -κέ -καμεν -κατε -κασιν* or *-καν(ε)* are used colloquially for the classical *-ν -ς -μεν -τε -σαν* in this tense, on the analogy of *ἔδωκα* for *ἔδων*, *ἔθηκα* for *ἔθην*, &c. In the case of *ἔβηκα* for *ἔβην* the analogy is perfect. In classical Greek these endings are (regularly) added to *perfect* (reduplicated), not to aorist stems, e. g. *βέβηκα*, 'I have gone,' root *βα-*.

*ἀδελφῇ*: a familiar address to any woman (as *ἀδελφὲ* to any man), irrespective of real relationship. Cf. St. Paul: *μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν*; or, as it stands in the Modern Greek version: *Μὴ δὲν ἔχομεν ἐξουσίαν νὰ συμπεριφέρωμεν ἀδελφὴν γυναῖκα*; "Have we not power to lead about a sister as wife?" *ἀδελφὸς*, ἡ, 'brother,' 'sister,' kin to Sanscrit *sa-gharbh-jas*, i. e. of one womb; cf. *δελφ-ίν*, 'the belly-fish,' i. e. dolphin.

*ἔπειτα* = *ἐπὶ*, 'besides' + *εἴτα* (Latin *ita*), 'then,' the whole meaning 'moreover.'

*κ'ὄλα* = *καὶ* + *ὄλα* (neuter plural of *ὄλο-* for *σόλφο*, kin to *sol-* in Latin *sol-ido-*), literally 'even all (together),' 'already.' *δὲν βλέπω κ'ὄλα*, 'Already I can't see,' i. e. I see no longer.

*κατακόπηκα*: for *κατεκόπην*, see above on ending *-κα*. *κοπ-* (also *κοβ-*) probably kin to our *heav*.

*καῦμένε*: apparently = classical *κεκαυμένε*, vernacular *καυμένε*, *καυμένε*, 'burnt,' from root *καύ-*, imperfect *καίω*, *καύγω* for *κάβω*, but only in this sense when written with diæresis; kin to *ho-t*, German *hei-ss*.

*ἔλα*: aorist imperfect giving the stem which is found in classical Greek only in *ἐλά-ω*, *ἤλασα*, κ.τ.λ., of which the imperfect is *ἐλαύνω* for *ἐλάφ-νω*, 'I march.' The same root also appears in classical future *ἐλεύσομαι* for *ἐλάφσομαι*, 'I shall come.' *ἔλα* thus stands for *ἐλαφ* or *ἐλαυ*.

*ὄω*: short for *ἔδω*, popularly supposed to be a transposition of *ὄδε*, but much more likely a form of *ἰδοῦ*, *ἰδοῦ* (*ἰδοῦ*), 'see!'

‘lo!’ ‘behold!’ ἰδοὺ is actually found in the sense of ‘here,’ or just passing into that sense, in Acts ii. 7: Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; “Are not here all these who speak Galilæans?”

φῶς: for φῶτ, φωτὸς, φωτὶ· φῶτα, φωτῶν, φωσί.

στα-θῶ: literally ‘be stood.’ Hence ‘stand.’

ἀέρα: stem ἀέρ-, probably ‘the breather,’ kin to ἄημι, ‘I breathe.’

κάμνω = καμ + ν + ω, ‘I do;’ in classical Greek, ‘I labour,’ ‘I am weary,’ at most, ‘I make.’ Yet as *make* is the oldest meaning (Homeric), the modern is probably also of high antiquity, though not coming to the surface in literature.

τόπον: masculine (nominative τόπος).

ἐτελείωσα = εἰ + τελει + ω + σα: τέλειω- from τέλες, ‘end.’ Hence for τέλειω- = ‘that which has an end,’ ‘perfect,’ whence τελειό(ν)ω, ‘I finish.’ Observe use of aorist ἐτελείωσα in sense of lost perfect τετελείωκα. The Greeks can also say ἔχω τελειώσει (for τελειῶσαι), infinitive aorist, if they desire to be explicit, or ἔχω (τε)τελειωμένον, but the latter only with nouns, transitively. ἔχω τελειωμένον τὸ ἔργον.

σχε-δὸν: adverb = root σχε- σέχ- (found in ἔσχον, aorist of ἔχω for σέχω, ἔσχη-κα, perfect, κ.τ.λ.) + adverbial ending -δὸν; cf. βαθμη-δόν, ‘by degrees,’ &c. ‘Having’ or ‘holding close to’ anything is the notion which appears in σχεδόν, ‘in a close manner,’ ‘nearly,’ ‘almost.’

τραχηλιά = τράχηλα + ιά: feminine suffix, ‘a something for the neck;’ τράχηλο-, kin to τρέχω, ‘I run,’ τρόχο-s, ‘a course,’ τροχό-s, ‘a wheel,’ kin to German *dreh-en*, *drehsehn*.

#### IDIOMATIC TRANSLATION.

“Is that you, John?” cries Pardalós, putting his lathered face a little way out of the door.

“No, sir,” answers the voice of the maid from below. “It is a gentleman; he wishes to speak to you.”

"More bother!" says our luckless Demetrius to himself, and having no alternative, hastily wipes the lather from his face, and issues from his office, while the nocturnal visitor ascends the staircase.

"Mrs. Trachanás," says the new-comer, smiling, "sends you the key of her box at the opera for to-night, if you like to go."

"Many thanks, my friend, many thanks; but we're invited out," replies the wretched Pardalós, trying to keep down the wrathful expression of his countenance under a forced smile.

"Oh, indeed! then I will take my leave. Good night to you."

"The same to you." And he enters his office, grunting with rage.

"Who was it?" cries Mrs. Pardalós from her bedroom.

"Mrs. Trachanás thought to send us the key of her box."

"Long life to her! It's only when it rains and snows she thinks of us! She is exceedingly obliging." But after a few moments she exclaims again,—

"Are you getting on, Demetrius dear?"

"Getting on! heart alive! I am not yet shaved. Besides, I can't see any longer, and have cut myself all to bits."

"Oh, dear! I'm so sorry! Come here, where there's more light."

"And where am I to stand—in the air?"

"Come, come, now, and I'll make room for you, nearly finished. I have only got my necklace to put on."

#### EXERCISE X.

Πόῖος ἦτον; σὺ εἶσαι Δημητράκη μου; Μάλιστα· ἐγὼ εἶμαι καὶ τοῦ νὰ σταθῶ; Ἐδὼ νὰ σταθῇς! ἔλα καὶ σοῦ κάμνω τόπον· ἐδὼ ἔχει περισσότερον φῶς. Ὁ ἀτυχῆς Δημητράκης προβάλλει ὀλίγον ἐκ τοῦ γραφείου τὴν σαπωνόφυρτον αὐτοῦ μορφήν γρυλλίζων ἐκ τοῦ θυμοῦ. Ἄλλο κακὸν! δὲν βλέπω κ' ὅλα καὶ κατακόπηκα, ἢ καὶ κατεκόπην ὡς γράφουσι σήμερον οἱ νεοφώτιστοι τῆς γλώσσης μας

καθαρισταί. Ποῖος ἐνθύμηθη νὰ μᾶς στείλῃ τὸ κλειδί τοῦ θεωρείου δι' ἀπόψε; Ἡ Κυρία Τραχανᾶ, διότι βρέχει καὶ χιονίζει, καὶ μὴ δυναμένη νὰ ὑπάγῃ εἰς τὸ θέατρον ἐνθυμεῖται ἡμᾶς.

Ἵσπολλάτῃ της μᾶς καθυποχρέωσε εἶμεθα καθυποχρεωμένοι· εὐχαριστοῦμεν πολὺ καὶ τῆς στέλλομεν προσκυνήματα πολλὰ.

Παιδί μου μὴ προσπαθῆς νὰ κολάσῃς τὸ ὀργίλον τῆς μορφῆς σου διὰ τυπικοῦ μειδιάματος. Διατί διάλεξε καὶ αὐτὴ τὴν ἡμέραν καὶ τὴν ὥραν νὰ μᾶς τὸ στείλῃ; ᾧς περάσῃ μίαν ἄλλην ὥραν ἔχομεν ἐργασίαν τώρα καὶ ὄχι μόνον τοῦτο ἀλλὰ εἶμεθα προσκεκλημένοι εἰς συναναστροφὴν. Ποῦ εἶνε τὸ κλειδί τοῦ γραφείου μου; Εἶνε ἀνάγκη νὰ τὸ ἔχω τώρα, νὰ τὸ λάβω ἀμέσως. Τί ἀπαντᾷς; Δὲν ἀπαντῶ τίποτε. διότι δὲν ἔχω τίποτε ν' ἀπαντήσω.

Ἄ ἔτζι! προσκυνῶ, καλὴν νύκτα σας.

Ἐξέρχομαι τοῦ κοιτῶνος σαπωνόφυρτος καὶ γρυλλίζων ἐκ τοῦ θυμοῦ, καὶ ἔτοιμος νὰ σταθῶ εἰς τὸν ἀέρα διότι δὲν βλέπω ἄλλον τόπον, ἀλλὰ ἡ ὑπηρετρία ἀνακράζει κάτωθεν μετ' ὀλίγας στιγμᾶς· Κοντεύετε κύριε; ἓνας κύριος εἶναι ἐδῶ καὶ θέλει, λέγει, καὶ νὰ σᾶς εἰπῇ. Πές του νὰ περάσῃ ἄλλην ὥραν, καὶ νὰ μὴν ἀναβῇ τὴν κλίμακα τώρα ποῦ ξυρίζομαι· ἄλλως θὰ ἦνε ἀνάγκη νὰ ἐξέλθω ἡμιξύριστος τοῦ κοιτῶνος καὶ θὰ μοῦ ἔλθῃ πάλιν καμμιὰ καταιβασιὰ εἰς τὰ δόντια, διότι θὰ κρυνθῶ.

It is necessary that (we must) call (pass) another time. The gentleman is engaged now, and is invited out. The nocturnal guest descends the ladder, endeavouring to conceal the angry expression of his face by means of a forced smile of respect and subjection. The wretched Pardalos, half-shaved, and grunting with rage, unable any longer to see, has cut himself to pieces; and protruding his lathered visage through the opening door of the office, exclaims, "I must have more light. How am I to get on? Where am I to stand—in the air? I have no looking-glass and no candle, and the room is full of garments, petticoats, handkerchiefs, stays, and necklaces?"

"Oh!" says his corpulent wife. "Come, poor fellow! I

have nearly finished." I see that the hour is advanced. Don't try to bring the razor to bear upon your lathered cheek. It is not necessary. Let me wipe off quickly the soap from your face. Better to be half shaved than to (that you) cut yourself to pieces.

Long life to you ! Here is (ἰδοὺ) the key of our box. We are invited to the theatre to-night, if we like. We have no business, so we will go. The new comer smiles a forced smile of patronage and superiority, but it is impossible for him (τοῦ εἶνε, κ.τ.λ.) to keep down the wrathful expression of his visage.

It rains and snows, and I shall have a twinge of toothache. Why should we choose this day and hour to go to the theatre? You have deeply obliged us, but we are only half shaved, and cannot come at present.

## ΕΝΔΕΚΑΤΟΝ ΜΑΘΗΜΑ.—ELEVENTH LESSON.

NOTE.—As the learner is now presumably acquainted with the more constantly recurring peculiarities of Modern Greek idiom, the interlinear translation will be somewhat freer henceforth, and the free idiomatic translation will be as far as possible dispensed with.

Ὁ Παρδαλὸς πείθεται, συγκινούμενος ὑπὸ τῆς συζυγικῆς  
*Pardalos obeys, moved by the conjugal*

μερίμνης τῆς Κυρίας Φρόσως, λαμβάνει πάλιν τὸ φῶς,  
*solicitude of Mrs. Euphrosyne, takes again the candle,*

τὸ κάτοπτρον καὶ τὸ ξυράφιον, καὶ, ἡμιξύριστος, μεταβαίνει  
*the looking-glass and the razor, and, half-shaved, migrates*

εἰς τὸν κοιτῶνα, ὅπου εὕρισκει τὴν Εὐφροσύνην τοποθετημένην  
*into the bedroom, where he finds Euphrosyne located*

πρὸ τοῦ κατόπτρου, μεταξὺ τεσσάρων κηρίων, καὶ  
*before the looking-glass, between four candles, and*



καταγινομένην μετὰ πολλοῦ κόπου νὰ δέσῃ ὀπισθεν  
*exerting herself with much labour to tie from behind*

τοῦ τραχήλου τῆς μικρὰν ἐκ μέλανος βελούδου ταινίαν,  
*her neck a small black velvet ribbon,*

ἀφ' ἧς κρέματα ἐπὶ τοῦ ὑπερακμάζοντος στήθους  
*from which hangs upon her more than mature breast*

τῆς χρυσοῦς λοβίσκος.—Καὶ ποῦ θέλεις νὰ σταθῶ τώρα;  
*a golden locket. — And where do you wish me to stand now?*

ὑπολαμβάνει ὁ ταλαίπωρος Παρδαλός, μὴ βλέπων τόπον  
*interposes the wretched Pardalos, not seeing a space*

κενὸν πρὸ τοῦ κατόπτρου.—Ἐλα, μὴ μουρμουρίζῃς,  
*vacant before the looking-glass. — Come, don't grumble,*

ἀπαντᾷ μειλιχίως ἐλέγχουσα ἡ κυρία, περιπόρφυρος  
*answers gently reproaching the lady, all-red*

ἐκ τοῦ ματαίου κόπου ὃν καταβάλλουσιν οἱ χονδροὶ  
*from the fruitless labour which expend her stout*

αὐτῆς βραχίονες ἀνακαμπτόμενοι ὀπισθεν τῆς κεφαλῆς τῆς.  
*arms bent back behind her head.*

Δέσε μου μία στιγμή ἐδῶ αὐτὸ τὸ βελουδάκι, καὶ  
*Tie me a moment here this little (piece of) velvet, and*

σοῦ ἀφίνω ὅλον τὸν τόπον ἐλεύθερον.—Ὁ Παρδαλὸς γίνεται  
*I (will) leave you all the space clear. — Pardalos becomes*

κατ' ἀνάγκην πρὸς στιγμήν καὶ θαλαμηπόλος τῆς συζύγου του,  
*perforce for a moment lady's-maid too of his wife,*

ἥτις περατοῖ τέλος τὴν ἐνδυμασίαν αὐτῆς, καὶ καταπίπτει  
*who completes at length her toilette, and falls back*

κάθιδρος καὶ ἀσθμαίνουσα ἐπὶ τοῦ ἀνακλίντρου, φυσῶσα  
*sweating and panting on the sofa, blowing*

ὥς ἀτμομηχανή, καὶ ἀεριζομένη διὰ τοῦ μανδυλίου της,  
*like a steam-engine, and fanning herself with her handkerchief,*

ἐνῷ ὁ σύζυγός της ξυρίζεται.—'Α, Δημητράκη . . . λέγει,  
*while her husband shaves. — Ah, Demetrius, dear! says she,*

μόλις κατορθοῦσα νὰ ἀρθρώσῃ τὰς λέξεις, σὲ βεβαιώνω  
*scarce succeeding in articulating the words, I assure you*

μεγάλο ἦτο τὸ χατῆρί σου ἀπόψε . . . νὰ ὑποφέρω ὅλον  
*great was your longing this evening . . . that I should suffer*

αὐτὸν τὸν κόπον διὰ νὰ πάγω νὰ πιῶ τὸ τζάϊ τοῦ  
*all this trouble to go to drink the tea of*

Σουσαμάκη σου. — Ἕννοια σου! Φρόσω μου,  
*your pet Susamákis.—Your fear! (i. e. never fear) my Phrosy,*

ἀπαντᾷ ὁ Παρδαλός, πονηρῶς μειδιῶν, ἔννοια σου! καὶ  
*answers Pardalos, roguishly smiling, never fear! and*

δὲν θὰ πιῇς μόνον τὸ τζάϊ σου ἀπόψε εἰς τοῦ Σουσαμάκη.  
*you won't drink only your tea to-night at Susamákis'.*

Ὁ Ὀρέστης ξεύρει καὶ κάμνει τὰ πράγματα, καθὼς πρέπει.  
*Orestes knows how to do things (lit. knows and does) properly.*

Θὰ μᾶς ἔχῃ καὶ σάντβιτς καὶ κρασάκι καὶ φρούτα.—  
*He will have for us also sandwich and wine and fruit. —*

Ποῦ τὸ ξεύρεις; ὑπολαμβάνει ἡπιώτερον ἡ Κυρία Φρόσω,  
*How do you know it? interposes more gently Mrs. Phrosy,*

ἦτις, λαίμαργος φύσει καὶ πολυφάγος, ἤρχιζε νὰ συγχωρῇ εἰς  
*who, greedy by nature and gluttonous, began to forgive to*

τὸν Σουσαμάκην τὴν συναναστροφὴν του χάριν τοῦ δείπνου του.  
*Susamákis his party for the sake of his supper.*

—Τὸ ξεύρω, διότι τὸν εἶδα σήμερον τὸ πρωτὶ εἰς τὴν  
*—I know it, because I saw him to-day in the morning at the*

ἀγορὰν, καὶ ἐψώνιζε. — Αἶ, τότε κάπως  
*market, and he was making purchases.*—*Εἰ, then there's some*  
 ὑποφέρεται, διότι μὰ τὴν ἀλήθειαν . . . — Κρότος ἀμάξης,  
*enduring it, for in truth . . .* — *The sound of a carriage,*  
 σταθείσης πρὸ τῆς θύρας τῆς οἰκίας, διέκοψεν αἰφνης  
*coming to a stand before the door of the house, interrupted suddenly*  
 τὴν φράσιν τῆς Κυρίας Παρδαλοῦ.—Νὰ! ἀνεφώνησεν ὁ  
*the sentence of Mrs. Pardalos.*—*There! exclaimed the*  
 μόλις τὴν στιγμήν ἐκείνην τελειόνων τὸ ξύρισμά του  
*scarcely that moment finishing his shaving*  
 Δημητράκης. Τὸ ἀμάξι ἦλθε, κ' ἐγὼ εἶμαι ἀκόμη ἀνιπτος.  
*Demetrius. The carriage is come, and I am yet unwashed.*  
 Καὶ σπογγισθεὶς ἐν τάχει, ἤρξατο ἀποδυόμενος.  
*And sponging himself quickly, he began undressing.*

πείθεται = 'is persuaded,' hence 'obeys,' root *πιθ-* for *φιθ-*,  
 kin to *fid-* in Latin *fid-o*, *fid-us*, *fæd-us*, &c., whence our *con-*  
*fide*, *fidelity*, &c.

συγκινούμενος = *συγκινε-όμενος*: from *συν* + *κινε-*, verbal stem  
 from root *κι-*, kin to English *hie*, 'to move.' Hence *συγκινού-*  
*μενος* = Latin *commotus*, 'moved,' 'touched.'

μερίμνης: stem *μέριμνα-*, of which *-ιμνα* is substantival suffix,  
 cognate to participial ending *-μενο- -μένα-*; cf. *δεξαμενὴ*, 'a  
 reservoir,' 'a receiver,' and participle aorist middle *δεξαμένη*  
 from root *δεχ-*. *μερ-* is explained above.

ἡμιξύριστος = *ἡμι-*, 'half' (whence adjective *ἡμισυ-ς*, *ἡμίσ-ε-α*,  
*ἡμισυ*) + *ξύριστό-ς*, 'shaved.' Observe accent.

τοποθετημένην: from *τοπο-*, 'place' + *θετò-*, verbal adjective  
 of *θε-*, 'set,' whence *τοποθετε-*, 'locate,' 'fix in place,' *τοποθετη-*  
*μένην* (perfect participle), 'located.'

μεταξύ: double preposition for *μετα* + *ξύν*, old form of *σύν*,  
 see above. Hence *μεταξύ* = 'betwixt,' 'amongst.'

κατα-γυνομένην, literally 'getting down,' 'getting deep' into anything. Hence = 'immersed,' 'buried,' 'absorbed' (in a task).

κόπου: genitive of κόπο- (after *μετὰ* in sense of 'with'), from root κοπ-, 'to cut,' 'wear,' 'tire.' Hence κόπο = 'toil,' 'trouble,' 'labour.'

δέ-ση: δε, kin to English *tie*.

ὀπισθεν: from root ὀπ-, probably for σοπφ-, σεπφ- for σεκφ-, Latin *sequ-* in *sequor*, &c. Hence ὀπ-ι-δ-, 'following,' 'visitation,' 'awe'; ὀπισθεν = ὀπιδ-θεν, 'from behind'; also κατ-όπιν, 'afterwards.'

μέλαν-ος, 'black:' kin to Latin *mal-us*, 'bad,' &c. μέλας [μέλανς], μέλαινα [μέλανη], μέλαν· μέλανα[ν], μέλαιναν [μέλανηαν], μέλαν· μέλανος, μελαίνης, μέλανος· μέλανι, μελαίνῃ, μέλανι· μέλανες, μέλαιναι, μέλανα· μέλανας, μελαίνας, μέλανα· μέλασιν [-νσιν], μελαίναίς, μέλασιν. μελάν-τερο-ς, 'blacker,' μελάν-τατος, 'blackest'; but in the vernacular, μελανώτερος, μελανώτατος, as also μέλανος, μελάνη, μέλανο(ν), in positive degree. Hence, also, ἡ μελάνη, 'the ink.'

βελούδου: a foreign word, the Italian *velutto*, nominative βελουῦδο(ν).

ταινίαν: seemingly for *τεν-ία*, certainly from root *τεν-ταν*, strengthened from *τε-*, 'stretch,' *τείνω* (*τέλω*), 'I stretch,' *ἐτάν-θην* or *ἐτά-θην*, 'I was stretched,' 'I stretched myself:' kin to our *thin*. Hence *ταινία*, 'a thin strip,' 'a thong,' 'a ribbon.'

ἀφ' ἧς: for ἀπὸ ἧς.

κρέμ-αται, 'hangs:' root *κρεμ-*, kin to Gothic *hram-jan*, 'to crucify,' German *Rahmen* (Old High German *Rama* for *Hrama*), 'a frame,' 'support.' Our *frame* may probably be explained like *fret*, from Gothic *fra-itan*, 'to *for-eat*,' 'to eat away,' as corruption of *for-rame*. Hence our noun *frame* would be derived from the verb 'to *for-rame*,' 'to *frame*.' From this root too, perhaps, are derived Latin *crem-or*, Italian *crema* (whence Greek *κρέμα*), German *Rahm*, 'cream,' i. e. what *hangs* or *floats* on the surface of the milk.

**ὑπερακμάζοντος**: from **ὑπέρ**-, for **συνέρ**-, Latin *super*, 'over' + **ἀκμάζ-οντ-ος**, from verbal stem **ἀκμαζ**-, 'be ripe,' 'be at its prime,' from **ἀκμά**-, root **ἀκ**-, kin to our *edge* for *egg* + **μά**-, substantival suffix, whence **ἀκμή** = 'tip,' 'point,' 'summit.' As adverb, **ἀκμήν**, 'at the point,' 'just now,' 'as yet;' in Modern Greek, **ἀκόμην**, **ἀκόμη**, **ἀκόμα**, in form probably influenced by the like-vowelled Italian *ancora*, i. e. *hanc-horam*, 'this hour.' Thus **ὑπερακμάζω** = 'I am past the prime.'

**στῆθος**: from root **στα**-, English *sta* in *stay*, *stand* + **θ-ες**-, substantival suffix. Hence **στῆθος** = 'chest,' as the most sturdy, steady, or stalwart part of the body.

**χρυσός**: for **χρυσέ-ος**, adjective of **χρυσό-**, 'gold,' with which it is doubtless kin. **χρυσό**-standing for **χρυσιό-** by a frequent sibilation of **τ**, *l* in English for *r* as often, while *g* is the regular representative in Teutonic of **χ**. Metathesis has taken place in the English and German words, *gold* standing for *glod*, Sanscrit *hir-āṇam* for *ghir-āṇam*, Zend *zar-ana*, Slavonic *zla-to*. Cognate also are **χλουνός**, a Greek form mentioned by Hesychius, and the Phrygian **γλουρός**, 'gold,' **γλουρέα**, 'golden.'

**λοβίσκο-ς** = **λοβό**, 'a lobe' + diminutive ending **-ίσκο-ς**. Hence 'a little lobe,' 'a locket.' **λοβός** is probably softened from **λοπός**, which is also found, and is kin to **λεπίς** (**λεπ-ίδ-ς**), 'a scale.'

**ὑπο-λαμβάνει**, 'takes up' the word. Hence 'continues,' or 'breaks in.'

**ταλαίπωρο-ς**: of this word, the first part means 'miserable,' and is kin to **τάλαν-** (nominative **τάλας** for **τάλαν-ς**), 'wretched;' while the second is kin to our *fare*. Hence **ταλαίπωρος** = 'a wretched-farer,' 'faring-wretchedly,' 'poor,' 'miserable. **ταλαι**-is cognate with the Old Greek root **ταλ**-, Latin **tul-** in *tuli*, German **dul-** in *dul-den*, Scotch *thole*, &c.

**τόπο**-. perhaps for **στόπο**-, and further formation of root **στα**-.; cf. Sanscrit *sthāp-āṅ-āmi*, 'I set,' 'place.'

**μουρμουρίζης**: a word formed from the sound; cf. *murmurare*

in Latin. Notice the tense with  $\mu\eta$ :  $\mu\eta$  *μουρμουρίζης*, 'don't murmur,' i. e. stop murmuring;  $\mu\eta$  *μουρμουρίζης* would mean 'do not murmur hereafter,' 'ever,' 'at any future time.' This use of the two subjunctive-imperative tenses with  $\mu\eta$  is very peculiar; it is quite invariable, and is common, like almost all tense usages, to classical and Modern Greek, only that in classical Greek the pure imperative form  $\mu\eta$  *μουρμούριζε* is used in the imperfect, and the subjunctive  $\mu\eta$  *μουρμουρίσης* (Doric *μουρμουρίζης*) only in the aorist; yet it seems to be ignored by every Western grammarian. The Rev. T. K. Arnold in his "Practical Introduction to Greek Composition," which, he informs us in the preface to the fourth edition (1841), was then used at nearly all our public schools, and has ever since maintained a considerable, and in many respects well-deserved reputation, gives on page 20 the following examples:—

" $\mu\eta$  *κλέπτε*, 'do not steal' (forbids stealing generally).

" $\mu\eta$  *κλέψης*, 'do not steal' (forbids stealing in a particular instance)."

Which is as precisely wrong as it could well be.

$\mu\eta$  *κλέπτε* means 'do not steal' (as you are now doing).

$\mu\eta$  *κλέψης* means 'steal not henceforth,' 'never steal at all.'

It is quite true that *κλέπτε* means 'steal' generally, 'be a thief by profession,' whereas *κλέψον* means 'steal a particular thing,' but in the case of prohibitions the point of view is changed, so that  $\mu\eta$  *κλέπτε* (Modern  $\mu\eta$  *κλέπτῃς*) means 'leave off stealing,'  $\mu\eta$  *κλέψης*, 'never steal.' So in the Lord's Prayer,  $\mu\eta$  *εἰσενέγκῃς* (aorist) *ἡμᾶς εἰς πειρασμόν* (Modern  $\mu\eta$  *φέρῃς*, not *φέρῃς ἡμᾶς εἰς πειρασμόν*) = 'lead us not (at any time) into temptation;' but in Mark x. 14, "Ἄφετε (2nd aorist) τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ  $\mu\eta$  *κωλύετε* (imperfect) αὐτά;" in Modern Greek, "Ἀφήσατε (1st aorist) τὰ παῖδια νὰ ἔρχωνται πρὸς ἐμὲ καὶ  $\mu\eta$  *ἐμποδίζετε* (imperfect) αὐτά," "Suffer the little children to come unto me, and forbid them not (as you now are doing)."

Observe how instinctively and accurately the Modern Greek version adheres to the tenses of the ancient.

*μειλιχίως* (*μειλιχίωσι*): adverb of *μειλ-ίχ-ιω-*, extension of *μειλ-ιχ-ο*, *mild*, with which it is cognate.

*ἐλέγχουσα* [*ἐλέγχ-οντ-σα*]: two etymologies of this word have been proposed, one connecting it as a nasalized form with *ἐλαχ-ύ-*, 'slight,' hence *ἐλέγχ-ω* = 'I slight,' another with Zend *eregh-ant*, 'bad,' the German *arg*, *ärgern*, &c.

*περιπόρφυρος* = *περί*, 'all over' + *πόρφυρο-* for *πύρ-φορο-*, *fire-bearing*, with which it is kin. Hence *περιπόρφυρος* (*ἡ καὶ ὁ*), 'fiery-all-over,' 'all of a blaze.'

*ματα-ίον*: from root *μάτα-*, as seen in adverb *μάτην*, Doric *μάτα-ν*, 'vainly' + adjectival suffix *-ι-ο*. Hence *μάταιο-* = 'vain,' 'idle,' 'ineffectual.'

*κατα-βάλλουσι(ν)* [for *κατα-βάλλοντι*], literally 'put down,' 'lay down,' 'invest,' 'spend.'

*χονδρο-ί*, 'coarse:' apparently a euphonic metathesis for *χρονδό-*, kin to Latin *granum*, *grandi-s*, and *granden-* ('hail'). N.B.—*χόνδρο-* or *χονδρό-* means, as a substantive, 'grain,' 'groats,' in classical Greek; and 'granular' or 'groat-like' is the only meaning given to the adjective in Liddell and Scott; but the analogy of the Latin *grandi-s* seems to imply that the common Modern Greek meaning belonged to the root before the separation of the Græco-Italic stock. Our own *groat* and *great* point back to a still earlier connexion. The connexion of meaning is probably to be sought in the contrast between *coarse* unground *grain* and fine (small) flour.

*βραχίον-ες*, 'arms:' the Latin *brac-i-a*. *ὁ βραχίων* means apparently 'the shorter,' i. e. upper arm, comparative of *βραχύ-*, 'short,' kin to Latin *brev-i-s* for *bregv-i-s*.

*ἀνα-καμπτόμενοι*, 'up-bending' or 'back-bending:' *κάμπ-τω*, 'I bend,' *κάμπ-τομαι*, 'I bend myself,' 'am bent,' root *καμπ-*, whence also *κάμπη*, 'a caterpillar,' from the ease with which it bends its body, especially in the case of the "Loopers" (*Geometrina*).

κεφαλῆ-ς: from κεφ + suffix -αλή, the same word which, with another suffix, appears in Latin *caput*, Gothic *Haubith*, German *Haupt*, Dutch *hoofd*, Anglo-Saxon *heofd*, Old English *heved*, and Modern English *head*.

δέ-σε: in Old Greek δέσον, though Homer has φεύξε for φεύξον (for φεύγ-σε-σον, root φνγ-).

βελουδάκι: diminutive of βελούδο-, explained above.

ἐλεύθερον: ἐλεύθ-ερο- from stem ἐλευθ-, lengthened imperfect of ἐλυθ-, which we have in ἤλυθον, ἦλθον, 'I came;' so that ἐλεύθερο- means 'free to go,' -ερο- being adjectival suffix.

ἀφίνω: the modern form of ἀφίημι = ἀπό + ἵη-μι, 'I send forth.' The elements are ἀφ' for ἀπό + ἵ = 'send' + ν = sign of imperfect + ω = 'I.' Tenses: ἀφίνω, ἀφίνα or -ον, ἀφῆκα or ἀφῆσα; infinitive ἀφίней (ἀφίεναι, classical); aorist ἀφῆσει (ἀφῆναι).

θαλαμηπόλος: compound with changed vowel, from θάλαμο- = 'chamber,' and -πόλος, bye-form of -κόλος, 'care-taker,' kin to Latin *col*- in *agri-cola*, &c. Hence θαλαμηπόλος = 'chamberlain,' generally feminine = 'ladies' maid.'

περατοῖ (vernacular περατόνει): from περατò-, verbal adjective of περα- = 'accomplish,' 'go through,' kin to *fare* + personal ending -ει = 'he,' 'she,' 'it.' Hence περατοῖ, περατοῖ, 'finishes,' 'completes.'

τέλος: accusative case used as adverb = '[at the] end,' 'at last.'

κατα-πίπτει, 'falls down:': πίπτει, imperfect stem by doubling from root πετ-, kin to *feath*- in *feather*; cf. πτερόν above. Tenses: πίπτω, ἐπιπτον, ἔπεσα -ον, νὰ πέσω, κ.τ.λ.

κάθιδρος = κατ' + ἵδρο-ς: adjectival form (only found in compounds) of ἱδρῶτ-, nominative ἱδρῶς for σφιδρῶ(τ)s, of which the root-syllable σφιδ- is our *sweat*.

ἀσθμαίνονσα (for ἀσθμάνη-οντ-σα): participle of verb formed from ἀσθ-ματ- for ἀστ-ματ-, from verbal adjective ἀστò-, from root α- for *fa*-, whence ᾄω, ᾄη-μι for *fá*-ω, *fá*-η-μι, 'I breathe,'



Sanskrit *vā-mi*, 'I breathe,' Zend *vā*, 'to blow,' Latin *ve-ni-t-us*, 'a blowing,' the English *wind*, German *wehe*, 'blow,' *Wind*, 'wind.' The Greek *ἄσθμα* is adopted by us as the name of a well-known infirmity, asthma. Hence *ἀσθμαίνουσα*, 'panting.'

*ἀνακλίντρον*: substantive by suffix *-τρο-* of *ἀνακλιν-*, 'lean back,' *κλιν-* and *lean* being cognate; see above. Hence *ἀνάκλιντρον* (observe accent) = 'a place to lean back in,' 'an easy chair,' 'sofa.'

*φυσῶσα*: shortened from *φυσά-ουσα* (*φυσά-οντ-σα*), from *φύ-σα*, 'a blowing,' 'a bladder.' *φν-* stands for *σπν-*, the *σ* having first aspirated the *π*, and then been lost; cf. Sanskrit *phu-t*, 'blowing,' Latin *spu-ma*, 'the froth blown off,' English *spue*, *spew*, also Latin *spi-r-are* for *spoi-s-are*.

*ἀτμο-μηχανή*, 'a steam-engine': *ἀ-τ-μὸ-ς*, 'vapour,' 'breath,' from root *α-*, explained above + extension *-τ-* + verbal substantival suffix *-μὸ-*. Cf. Sanskrit *ā-t-man*, 'breath,' 'soul,' 'self,' like Hebrew *nephesh*, Arabic *nafs*, which have the same meaning. *μηχ-ανή*, of which *-ανή* = substantival suffix *-αν-* in nominative case, from root *μηχ-*, kin to Gothic and German *mag*, English *may*. Hence our *machine*, through Latinized form *machīna*.

*ἀεριζομένη* (*ἀερ-ιζ-ομένη*): from *ἀερ-*, nominative *ἀήρ* = *ἀ-ερ-ς*, from root *α-*, 'breathe' + *ερ-*, our *er* in *lead-er*, *read-er*, &c., so that *ἀήρ* is literally 'the breather,' hence 'wind' or 'air,' distinguished from *αἶθ-ήρ*, 'the blazer,' i. e. the starlit sky, as the lower part of the atmosphere, the region of winds, from the upper or region of lights. Hence *ἀεριζομένη* = 'fanning' or 'airing herself.'

*ἐνῶ* = *ἐν ᾧ*, 'in that' = 'while.'

*κατ-ορθοῦσα*: from *ὀρθὸ-*, 'straight,' comes *ὀρθό-ω*, 'I make straight,' *κατορθόω* (*-όνω*), 'I make straight down,' 'I send right home,' 'I succeed.'

*μόλ-ις*, 'scarcely,' 'hardly': kin to *μάλα* and *μάλισ-τα*, 'very,' 'verily.'

τὸ ἄρθρῶση, 'to articulate:' from ἄρθρο-, ἄρ-θρο-, 'a link,' 'limb,' 'article.' Hence, also in grammar, τὸ ἄρθρον, 'the article;' likewise, ἄρθρον ἐφημερίδος, 'a newspaper article.' Etymology above.

λέξεις [λέγ-σ-ιν-ς], 'sayings,' 'words.'

βεβαι-ό-νω, 'make sure:' from βέβαιο-, 'sure,' 'what you can go by,' root βα- in βα-ί-νω, ἔ-βη-κα, ἔ-βη-ν, κ.τ.λ. Hence σὲ βεβαιώνω, 'I assure you.'

μέγало: the regular neuter, also stem of the word for great, Gothic *mikil-s*, English *mickle*. The classical forms are: μέγας [μέγαλ-ς], μεγάλη-η, μέγα[λ]. μέγα / μεγάλη / μέγα / μέγαν [μέγαλν], μέγαλ-ην, μέγα· μέγαλ-ου, μέγαλ-ης, μέγαλ-ον· μέγαλ-ω -η -ω· μέγαλ-οι -αι -α· -ους -ας -α· -ων -ων -ων, -οις -αις -οις: whereas the vernacular are regular throughout: μέγалоs, μεγάλη, μέγαλο(ν)· μέγαλε! μεγάλη! μέγαλο! μέγαλο(ν), μεγάλη, μέγαλο(ν), κ.τ.λ.

χατῆρι(ν): for χα-τή-ρι-ον, substantive from χατε-, 'yawn,' 'long,' from verbal adjective χα-τό-, from root χα-, kin to our *ga-pe* and *gaw-n*, German *ga-ffen*, *gäh-nen*. Steps as follows: χα-, 'yawn,' χα-τό-, 'having yawned,' 'yawning,' χατέ-ω, 'I am yawning,' 'open-mouthed with eagerness,' χατ-ή-ρι-ον, 'eager open-mouthedness,' 'desire.'

ὑποφέρω: for συπο-φέρω, the Latin *suf-fero*, 'suffer.'

πιῶ: arising by rapid speech from πί-ω, root πι-, Latin *bi* in *bibo*; reduplicated form of πο, as in *potare*. πίνω, ἔπινα (-ον), ἔπια, κ.τ.λ.

ἔννοια σου: properly ἔννοιά σου, literally 'your care!' i.e. what foolish anxiety! never fear! from ἐν + νοία, i.e. γνοία, 'knowing;' see above. N.B.—νοία is found in composition only; the simple word is νοῦς for γνό-ος.

Φρόσω: shortened for Εὐφροσύνη, a common Greek name, the goddess or muse of gaiety, from εὖ, 'well,' and φρόν-, 'thought,' 'mind' (as substantive φρεν-) + substantival suffix σύν-α (nominative -η). Hence εὐφροσύνη = 'glad-hearted-ness.' Forms like Φρόσω are declined: ἡ Φρόσω, τὴν Φρόσω(ν), τῆς Φρόσους or Φρόσως; dative not found.

πονηρῶς: adverb of πονηρὸς, 'cunning,' 'wicked,' 'sharp,' originally 'laborious,' from πόνος, 'labour,' root πέν-, whence πένομαι (classical), 'I labour,' πέν-η-(τ)ς, 'a poor man,' πέν-ι-χρὸς, 'poor,' πένία, 'poverty,' πένια for πέν-ια, 'hunger.' An initial σ has been lost, which we find in σπάνι-ς, 'need,' also in our English words *spin*, *span*. Cf. use of German participle *gespannt*.

ξέυρει (for ἡξέυρει): from aorist ἐξέυρον or ἡξέυρον, 'I found out,' whence the popular instinct argued back to a supposed ἐξέύρω or ἡξέύρω, 'I know.' The real present imperfect of ἐξέυρον is ἐξέυρ-ίσκω, the force of -ίσκ- being frequentative, as -esc- in Latin.

καθὼς = κατὰ ὥς, 'like as.'

θὰ μὰς ἔχῃ, 'he will have for us:' accusative for dative, as in English 'he will give us.'

σάνδβιτζ: indeclinable, the English word *sandwich*. τζ is the nearest approximation to *ch*, and in some dialects is actually so pronounced. *Sandwiches* are so called from a Lord Sandwich, who originally introduced them at receptions. This fact should make us regard the word with something of awe and veneration, even in its Greek disguise.

κρασάκι: diminutive of κρασί(ον), 'wine,' from root κερά- (κερ-νά-ω, κερά-ν-νυμι), 'to mix.'

φρούτα: the Italian *frutta*, Low Latin *fructa*, Latin *fructus*. The proper Greek for this is ὁπωρικά, literally "autumnals," from ὁπώρα, 'the after-season,' 'the autumn,' or, perhaps, 'the ripening season,' i. e. either from ὀπ-, 'after,' as in κατόπιν, or ἐπ- as in ἔψω [ἔψω], 'roast,' 'ripen,' ἐπ- a bye-form of πεπ-; see below.

ποῦ τὸ ξέυρεις, 'Where do you know it?' i. e. How or whence do you know it?

ἡπιώτερον, more mildly, from ἡπιος, mild.

λαίμαργος: for λαίμαλγος, from λαιμὸς, 'throat,' and ἄλγος, 'pain.' Hence λαίμαργος = 'having an itching throat,' 'greedy.'

φύσει, 'by nature;' dative of φύσις, 'be-ing,' 'growing,' 'nature.'

πολυφάγος: πολὺ = 'much,' -φάγος, 'eating.' φαγ- seems to be cognate to Sanscrit *bhag*, 'to distribute,' 'to receive one's share,' 'to share,' 'enjoy,' whence *bhaks*, Sanscrit and Old Persian, 'enjoy,' 'consume.' Hence, too, apparently the Arabic and Turkish *bakshish*, borrowed, it would seem, from the Persian.

ἤρχιζε (ἐ-ἀρχιζε), 'began;' imperfect past of ἀρχίζ- from ἀρχά- (ἀρχή), 'beginning.'

συγχωρῇ (συγχωρέη): from σὺν, 'with,' and χώρα-, 'place' = 'find room for,' 'allow,' 'forgive.'

δείπνου, 'supper:' δείπνον = δέπ-ινον, from root δε-π- δα-π-. Cf. Sanscrit *dā-p-āj-āmi*, causative of *dā*, 'to distribute,' Latin *dap-s*, 'a meal;' hence, too, Anglo-Saxon *-tiber*, *-tifer*, 'an offering,' 'victim,' and German *Un-ge-ziefer*, 'vermin,' literally 'what cannot be offered.'

πρωί: from προ-, 'the fore-part of the day,' 'the morning.'

ἐψώνιζε: ψωνίζ- for ὀψωνίζ-, from ὀψο- (for πόψω, to avoid double π, from πεπ- for κφεκ-, kin to Latin *coqu-o*, *quoquo*) = 'cooking,' 'food' + ὠνε- (ὠνέομαι), 'buy,' from ὠνο-s, 'price;' for *φόνο-s*, Sanscrit *vasnas*, 'price,' Latin *vénum* for *ves-num*. Hence ὀψωνίζω, ψωνίζω, 'to buy eatables,' 'to get in provisions.'

κάπως: for καὶ ἂν πως, i. e. καὶ ἂν πως, 'even if somehow,' i. e. more or less, if not much; κάπως ὑποφέρεται, 'there is some enduring it,' literally, 'it is in a manner endured.'

μὰ: this particle in Ancient Greek was generally used in negations, as οὐ, μὰ Δία! 'No, by Jove!' its place being supplied in affirmations by νῆ (perhaps a bye-form of ναί, 'yes'), as νῆ τὸν Ἀπόλλωνα, 'Yea! by Apollo.' In Modern Greek νῆ is obsolete, and μὰ is used in either case. It is probably a form of με ('with'), from which μετὰ is lengthened, just as κατὰ is from the particle κα, κε, or κεν.

κρότος, 'a noise,' especially of striking or rattling; probably

kin to κρούω for κρούσ-ω, Old High German *hruor-jan* for *hruos-jan*, Modern High German *rühren*, properly *rüren*.

σταθείσης for σταθέντ-σης: στα-θ-έντ- = root στα + θ, sign of passive aorist + -εντ- participial suffix. The whole declines: σταθείς (σταθέντς) σταθεῖσα σταθέν σταθέντα -είσαν -έν -έντος -είσης -έντος -έντι -είση -έντι -έντες -είσαι -έντα -έντων -εισών -έντων -είσιν -είσαις -είσω.

διέκοψεν = δι-έ-κοπ-σεν = διὰ, 'through' + ἐ, sign of past + κοπ, 'cut' + σ, sign of 1st aorist + ε(ν) for ετ, sign of 3rd person singular. Hence διέκοψεν or ἐδιέκοψεν, '(he) cut through,' 'interrupted.'

αἴφνης: for ἀπίνης, also with preposition ἐξ, ἐξαπίνης, ἐξαίφνης (vernacular ξέαφνα), 'suddenly'; from same root comes αἰφνίδιος, 'sudden.' But probably in its turn ἀπίνης is for ἀπνης; cf. καπνὸς for καπνός, 'smoke,' as also ἄφνω for ἄπνω, ἄπννω, and the original meaning will have been *breathless*, *breathlessly*, from ἀ + πνέ.

φρά-σι-ν, 'a saying,' 'sentence,' from root φραδ-, stands for φράδ-σι-ν. Hence φράζομαι for φράδομαι, 'I say,' but in Homer always 'I show.' Probably kin to φαρδ-ύς (for φραδύς), our *broad*, German *breit*, the original meaning being 'to spread abroad,' German *aushreiten*. φαρδὸς is not found in Ancient Greek, but is certainly a genuine Greek word, as shown by the fact of the noun τὸ φάρδος, 'breadth,' as well as by the termination of the adjective -ύ.

νά! an interjection, 'there!' probably the same with the second syllable of ἵ-να, which in Ancient Greek (with indicative) means *where*.

ἀ-νιπ-το-ς, 'un-wash-ed:' from root νιβ- for νιγ-, Sanscrit *nig*, 'to wash,' whence νίζω for νίβω or νίγω, in the vernacular νίβω, 'I wash.' This is another case of labialism, or the procession of a consonant from the throat to the teeth, which we meet with in βα- for γα-, English *come*, ἵππος for ἱφος, κ.τ.λ.

σπογγισθεῖς: for σπογγιδ-θείς, ending as in στα-θείς. σπογγιδ-

from σπόγγο-, *sponge*, Latin *fungu-s* for *sfung-o-s*, German *Schwamm*, English *swam-p* (cf. λογιδ- from λόγο-, above, &c.). σπογγίζομαι = 'I sponge myself' or 'am sponged,' σπογγίζω, 'I sponge.' Probably σφόγγος was an older form.

ἤρξατο: elegantly for ἤρχισε, the old aorist middle of ἀρχομαι, 'I begin;' see above.

ἀποδυόμενος: also ἀπο-δυ-ν-όμενος, 'undressing,' from ἀπό, 'from' + δυ-, 'dress.' Hence ἀποδύομαι = 'I doff,' 'undress.'

### EXERCISE XI.

Ὁ Παρδαλὸς πειθόμενος ὑπὸ τῆς συζυγικῆς μέριμνης τῆς Κυρίας Φρόσους λαμβάνει πάλιν τὸ φῶς. Ἡ μέριμνα τῆς συζύγου του συγκινεῖ τὸν Παρδαλόν, καὶ οὗτος συγκινεῖται δι' αὐτῆς. Ἡ Εὐφροσύνη τοποθετεῖται πρὸ τοῦ κατόπτρου, καὶ εὐρίσκεται μεταξύ τεσσάρων κηρίων. Καταγίνεται μετὰ πολλοῦ κόπου νὰ δόσῃ τὴν ταινίαν τῆς ἐπὶ τοῦ ὑπερακμάζοντος στήθους τῆς. Τὸ στήθός τῆς ὑπερακμάζει διότι ἔχει δεκαπέντε ἔτη ἡλικίας περισσότερα τοῦ συζύγου τῆς. Ἡ ταῖνιά τῆς εἶνε ἐκ μέλανος βελούδου, ἀφ' οὗ κρέμαται λοβίσκος ὁ ὁποῖος εἶνε ἐκ χρυσοῦ. Δὲν βλέπω ποῦ νὰ σταθῶ, λέγει ὁ Παρδαλός. Ποῦ εἶνε τόπος κενός; Ἔλα καὶ σοὺ κάμνω τόπον μὴ μουρμουρίζῃς. Ταῦτα λέγουσα ἡ κυρία μελιχίως ἐλέγχει τὸν ἄνδρα τῆς. Ἡ χονδροὶ αὐτῆς βραχίονες εἶνε περιπόρφυροι ἐκ τοῦ ματαίου κόπου ὃν καταβάλλει. Τέλος τὸ βελουδάκι ἐδέθη, καὶ ὁ τόπος ἀφίνεται κάπως ἐλεύθερος. Ἡ θαλαμηπόλος περατοῖ τὴν ἐνδυμασίαν τῆς κυρίας τῆς, ἐνῶ ὁ σύζυγός τῆς καταπίπτει κάθιδρος καὶ ἀσθμαίνων ἐπὶ ἀνακλίντρῳ. Ἡ ἀτμομηχανὴ φυσᾷ καὶ κάμνει κρότον πρὸ τῆς θύρας. Ὁ κύριος ἀερίζεται καὶ μόλις κατορθώνει νὰ ἀρθρώσῃ τὰς λέξεις του. Προσπαθεῖ νὰ γράψῃ ἄρθρον διὰ τὴν ἐφημερίδα ἀλλὰ ὁ κόπος του εἶνε μάταιος.

Μεγάλο τοῦ Δημητράκη μας ἦτο τὸ χατῆρι νὰ πάγῃ νὰ πῇ τὸ τοῖον τοῦ ὑπαλλήλου του. Ὁ Ὀρέστης ἦτο εἰς τὴν ἀγορὰν τὸν εἶδα καὶ ἐψώνιζε κρασάκι καὶ ὀπωρικά. Συγκινεῖται ἡ Φρόσω διὰ τῶν λέξεων τούτων καὶ γίνεται κάπως ἡπιωτέρα. Πολλοὶ ἄνθρωποι εἶνε λαίμαργοι φύσει καὶ πολυφάγοι, διὰ δέϊπνον μὰ τὴν ἀλήθειαν

ὑποφέρουν πολὺ. Κρότος ἀτμομηχανῆς καὶ πολλῶν ἀμαξῶν σταθειῶν πρὸ τῆς θύρας διέκοψεν αἶφνης τὴν φράσιν τῆς μουρμουρίζουσης γυναικός. Νὰ! ἐτελείωσε τὸ πρᾶγμα, ἀνεφώνησεν ὁ κύριος· ἀνιπτος καὶ ἡμιξύριστος πρέπει νὰ σπογγισθῇ ἐν τάχει.

A golden locket hangs from a velvet ribbon on the over-ripe bosom of the lady. Her arms, bent back behind her neck, endeavour in vain to tie the ribbon. The sound of a carriage pulling up before the door affects her with conjugal solicitude. "Are you getting on?" she exclaims to her husband.

"How should I be getting on?" he answers anything but mildly. "I am yet unwashed."

"Come, don't murmur," says his spouse, gently reproving him, and fanning herself with her handkerchief like a steam-engine. "Never mind, you will get wine and fruit where we are going, so there is some enduring it. You must forgive your clerk his company for the sake of his supper, like other naturally gluttonous and greedy men."

Just at that moment Demetrius finishes his shaving, and is sponging himself in haste, when the bell rings.

## ΔΩΔΕΚΑΤΟΝ ΜΑΘΗΜΑ.—TWELFTH LESSON.

Ἔχομεν ἀκόμη ὦραν, παρετήρησεν ἡ Κυρία, βλέπουσα  
*We have still time, observed the lady, looking*

τὸ φρολόγιον. Εἶνε ὀκτὼ παρὰ τέταρτον) —  
*at the clock. It is eight short of a quarter (a quarter to eight).—*

Ὁ Παρδαλὸς φορεῖ ἐν τάχει τὸν καθαρὸν του χιτῶνα, καὶ  
*Pardalos puts on in haste his clean shirt, and*

δένει ἤδη τὸν λαιμοδέτην του, ὅτε ἔξωθεν τῆς  
*is tying already his necktie, when from outside of the*

θύρας ἀκούεται ἡ φωνὴ τῆς ὑπηρετρίας.—Ἀφέντη! —  
*door is heard the voice of the maid. — Sir! —*

Καλὸ, καλὸ, ἄς σταθῇ λιγάκι, φωνάζει ἀφ' ἐνὸς  
*Well, well, let him wait a bit, cries from one (side)*

ὁ Δημητράκης, ἐνῶ ἡ σύζυγός του φωνάζει ἀφ' ἐτέρου,  
*Demetrius, while his wife cries from (the) other,*

Ἐφερε τὰ γάντια μου;—Δὲν ξεύρω, κυρία, θέλει  
*Has he brought my gloves? — I don't know, ma'am, he wants*

νὰ εἶπῃ κάτι τοῦ ἀφεντός.—Ὁ ἀμαξᾶς θέλει  
*to say something to master.—The cabman wants*

νὰ μοῦ εἶπῃ κάτι; Αὐτὸ θὰ εἶνε πάλιν ἀπὸ  
*to say something to me? That will be again of the*

τᾶγραφα. — Ὅχι, ἀφέντη, εἶνε ὁ Κύριος  
*unwritten (i. e. some new surprise)! — No, sir, it is Mr.*

Ὀρέστης.—Ὁ Κύριος Ὀρέστης! ἀναφωνεῖ ἡ Φρόσω.  
*Orestes. — Mr. Orestes! exclaims Phrosy.*

Περίεργον!—Λεγεις ν' ἀργήσαμεν; ἐρωτᾷ ὁ Παρδαλός.  
*Curious! — Should you say we were late? asks Pardalos.*

Τὸ ὥρόλογι μας θὰ πηγαίνει τρομερὰ 'πίσω! Ἄς ὀρίσῃ  
*Our clock must be going frightfully slow! Let him*

'ς τὴν σάλα, καὶ τώρα ἔφθασα! προσθέτει,  
*take a seat in the parlour, and I'll be with him at once! he adds,*

εἰς τὴν ὑπηρέτριαν ἀποτεινόμενος. Καὶ ταῦτα λέγων, φορεῖ

<sup>2</sup>addressing himself <sup>1</sup>to the servant. And thus saying, he puts

ἐν βίᾳ τὸν ἐπενδύτην του, καὶ εἰσέρχεται εἰς τὴν  
*on in haste his coat, and enters into the*

αἰθουσαν, ὅπου ἀναμένει αὐτὸν δειλός, περίλυπος, καὶ  
*drawing-room, where awaits him timid, sad, and*

καταβεβλημένον ἔχων τὸ ἦθος ὁ Κύριος Σουσαμάκης. Μᾶς  
*with downcast mien Mr. Susamákis. You*



συγχωρεῖς ποῦ ἤργήσαμεν, φίλτατε Κύριε Σουσαμάκη,  
*excuse us for being late, dearest Mr. Susamákis,*

λέγει ὁ Κύριος Παρδαλός, εἰσερχόμενος, καὶ τείνων  
*says Mr. Pardalós, entering, and stretching out*

προστατευτικῶς τὴν χεῖρα πρὸς τὸν ὑπάλληλόν του, ἀλλὰ  
*patronizingly his hand to his clerk, but*

τὸ ἀμάξι δὲν μᾶς ἦλθεν ἀκόμη, καὶ . . . — Καλησπέρα  
*the carriage has not come for us yet, and . . . — Good evening*

σας, Κύριε Σουσαμάκη ὑπολαμβάνει, διακόπτουσα, ἡ Κυρία  
*to you, Mr. Susamákis breaks in, interrupting, Mrs.*

Εὐφροσύνη εἰσερχομένη καὶ αὐτὴ θριαμβευτικῶς εἰς τὴν  
*Euphrosyne entering herself too triumphantly into the*

αἴθουσαν, καὶ ἱσταμένη πλησίον τοῦ λαμπτήρος,  
*drawing-room, and standing near the chandelier,*

ὅπως <sup>3</sup>σπινθηρίζωσι <sup>1</sup>κάλλιον οἱ ἀδάμαντές της. Πῶς  
*in order that her diamonds might sparkle better. How*

εἰσθε; Ἡ Κυρία εἶνε καλά; Εἵμεθα ἔτοιμοι, βλέπετε.—  
*are you? Is Mrs. — well? We are ready, you see.—*

Εὐχαριστῶ, κυρία μου, ἀπαντᾷ μετὰ μεγάλης στενοχωρίας  
*Thank you, ma'am, answers with great embarrassment*

ὁ πτωχὸς Ὀρέστης, προσποιούμενος ὅτι δὲν ἤκουσε τὸ  
*poor Orestes, pretending that he didn't hear the*

τελευταῖον μέρος τῆς φράσεως. Ἐγὼ εἶμαι καλά, ἀλλὰ  
*last part of the sentence. I am well, but*

ἡ Πασιφάη . . . — Πῶς! τί τρέχει; κακοδιάθετος, ἴσως;  
*Pasiphae . . . — Why! what's up? indisposed, perhaps?*

— Δὲν εἶνε τίποτε! μὲ τὸν χορὸν περνᾷ, παρατηρεῖ  
*— It's nothing! with the dance it will pass away, observes*

μετὰ πολλῆς στωμυλίας ἢ Κυρία Παρδαλοῦ. Ἐννοια σας!  
*with much solubility Mrs. Pardalos. Never fear!*

κ' ἐγὼ τὴν κάμνω καὶ χορεύει πολὺ!  
*I'll make her dance well!*

παρετήρησεν: from παρὰ, 'by' + τηρε, 'watch,' 'keep.'  
 Hence παρατηρε, 'watch by,' 'observe,' παρετήρησεν = 'observed.'

ὠρολόγιον: from ὥρα, Latin *hora*, 'hour,' and root λεγ-, 'to tell.' Hence ὠρολόγιον = 'time-teller,' 'clock,' 'watch.'

ὀκτὼ παρὰ τέταρτον = 'eight all but a quarter,' i. e. a quarter to eight. Observe idiom, and use of παρὰ with accusative. As from τεταρ + τον we get τέταρτον, 'a fourth,' 'quarter,' so from τρι + τον we get τρίτον, 'a third,' from πεμπ- (πεντε = πεμπε) we get πέμπτον, 'a fifth,' &c.

φορεῖ (φορέ-ει), 'puts on:' secondary formation from φερ-, 'bear,' 'wear;' also, as intransitive = 'wears.' καθαρὸν, the German *heiter*, Latin *hilari-s* for *hidaris*; cf. Old Latin *dīngua*, *lacruma*, for *lingua*, *lacruma*. The original meaning is that of the Greek, 'pure,' 'clean.'

χιτῶν-α (nominative χιτῶν for χιτώνs).

δέ-ν-ει: modern form with inserted ν of δέ-ει, *tie-s*. Cf. δύνω, δύνω, both classical.

λαιμο-δέ-την = 'neck-tier.'

ἐξῶθεν = ἐξω, 'out' + θεν, 'from' = 'from without;' cf. ἐκεί-θεν, 'there-from,' thence οὐρανό-θεν, 'from heaven.' δῆ-θεν, 'from now,' 'henceforth' (the probable primary sense) = 'forsooth,' 'to be sure, as pretended,' i. e. as no one would have suspected hitherto.

λιγάκι: diminutive of λίγο(ν), ὀλίγον, 'little,' i. e. a little bit.

φωνάζει (φωνάζει) = φωνὰ + ἀγχει, 'he leads a voice,' 'prolongs a cry;' cf. Latin *vocem*, *carmen*, *ducere*, &c. N.B.—ζ stands sometimes for γ, sometimes for δ, the aorist shows which. Thus the aorist of γνωρίζω is γνωρίσω, ἐγνώρισα, κ.τ.λ.,

for γνωρίδ-σω, ἐγνώριδ-σα, whereas the aorist of φωνάζω is φωνάξω, ἐφώναξα. That this αγ- is really the same as in ἄγω, 'I bring,' seems likely when we consider that συνάγω, 'I gather,' is in the vernacular Modern Greek συνάζω, i. e. συνάγω.

ἀφ' ἐνός: for ἀπὸ ἐνός (understand μέρους, 'side'); ἀφ' ἐτέρου for ἀπὸ ἐτέρου. ἕτερο- perhaps akin to *other*, in which case the ' is accidental.

ἔφερε: observe the aorist sense, the imperfects in the vernacular being φέρνει, ἔφερνε. In classical Greek ἔφερε would be regarded as imperfect, and the aorist is from another root ἐνεγκ-, ἤνεγκον, κ.τ.λ. In the phrase φερ' εἶπέ, however, the aorist sense of φερ- appears.

ἀφεντός: as if from stem ἀφέντ-, of which nominative would be ἀφείς, instead of actual nominative ἀφέντ-ης. With exception of accent, ἀφεντός is identical in form with genitive of participle ἀφέντος (ἀφείς, ἀφείσα, ἀφέν), obsolete in vernacular Modern Greek.

ἀμαξ-ά-ς: a common modern formation; cf. in classical Greek φαγ-ά-ς, 'a glutton.' The elegant form is ἀμαξηλά-της, from ἀμαξα + ελα- ('drive') + της = *er*; cf. ἔλα above.

κάτι: for καὶ + ἂν + τι = 'even if something.'

ἄγραφα, literally 'unwritten things,' 'secrets,' 'surprises,'

ἀφέντη: vocative of ἀφέντης by simply dropping *s*.

περίεργον: from περί, 'about,' and ἔργο-, 'work.' Hence, as adjective, περίεργο- = 'what there is work about,' 'what is worthy of attention,' 'curious,' 'remarkable'; also in transitive sense, 'busy about anything,' 'curious,' 'inquisitive.'

λέγεις ὃ ἀργήσαμεν: observe this use of νὰ with the indicative; it is equivalent, or at least analogous to the classical use of the optative in indirect (oblique) assertions. Its force is to imply that the statement (ἀργήσαμεν) is not that of the speaker, but that of the person addressed or referred to.

ἀργήσαμεν (classical, with augment, ἠργήσαμεν, see below) from ἄργε-, and that from adjective ἀργό- for ἀ-φέργ-ο-, i. e. not-working, *un-working*, idle. Hence 'slow,' 'late.'

ἐρωτᾷ (for ἐρωτά-ει): apparently kin to ἔρωτ-, 'love,' 'desire,' 'appetite,' formed from verbal stem ἔρα- (ἐρά-ομαι), 'love,' as γέλωτ-, 'laughter,' from γέλα-, 'laugh,' by addition of substantival suffix -οτ-. From ἔρωτ- is then formed, by addition of -α-, the further verbal stem ἐρωτα-, 'to be in search for,' 'ask,' 'seek.'

θὰ πηγαίνει: observe use of θὰ with indicative. θὰ πηγαίνει would mean, 'will be going at some future time;' θὰ πηγαίνει means 'must now be going.' 'Will' is used in this sense in English, especially by Scotchmen and Northerners.

τρομερὰ: neuter plural of τρομερό-, used as adverb. τρομερό- = root τρομ- τρεμ- (τρέμ-ω, 'I tremble'), kin to Latin *trem-* in *trem-o* + adjectival suffix -ερό-.

πίσω: short for ὀπίσ-ω, 'behind,' old instrumental for ὀπίσωτ, from same root ὀπιδ- which we had in ὀπισθεν for ὀπιδ-θεν, ὀπίσω standing for ὀπίσω.

ἄς ὀρίση: for ἄφες = ἀπὸ + εἶ + s, old imperative of ἀφί-ημι, Modern ἀφί-ν-ω, 'I send forth,' 'I permit,' 'allow,' 'let,' and ὀρίση for ὀρίδ-σ-η, from ὄρο-, 'boundary,' 'limit,' 'term,' 'order,' 'condition' + verbal suffix -ιδ; cf. λογίζ-, κ.τ.λ. Hence ὀρίζω, 'I define,' 'order,' 'command.' ἄς ὀρίση εἰς τὴν σάλα, literally 'let him command into the drawing-room' or 'parlour,' ὀρίσατε, short ὀρίστε, *plait-il? wie beliebt?* 'What is your pleasure?' 'command,' i.e. What did you say; also 'Come!' 'This way, please,' &c.

σάλα(ν): the Italian word, French *salle*.

τώρα ἐφθασα, literally 'I am now arrived,' i.e. I will be with him directly: a graphic use of the aorist for the future. ἐφθα-σα (imperfect φθά-ν-ω), root φθα-. It would seem that φθα- is a corruption of ψα- (πσα-), and that a metathesis for σπα-, the same with *spee* in *speed*, German *spu-ten*, Albanian *špeit*, 'quickly.' In classical Greek, φθάνω means 'overtake,' 'arrive first,' rather than simply 'arrive;' this sense is preserved in Modern Greek in the compound προφθάνω. φθάνει, in Modern

Greek, means also, 'it is enough,' 'it reaches,' *προσθέτει* (*προσ-θέ-τ-ει*), the modern form of *προσ-τί-θη-σι* for *προστήθῃτι*, 'he puts to,' 'he adds.'

*ἀπο-τείν-όμενος*: for *ἀπο-τεν-όμενος*, imperfect participle passive masculine nominative, from root *τεν-ταν*, 'stretch,' 'direct' + preposition *ἀπὸ* = 'away.' Hence *ἀποτείνομαι* = 'I direct myself,' 'address myself.'

*βίᾱ* (*βία-ι*): dative of *βία*, 'force,' 'haste,' kin to *vi-* in Latin *vis, vivo, vita*, &c.; cf. the expression *vis viva vita*. Hence also the masculine form *βί-ος*, 'life.'

*ἐπενδύτην*: for *ἐπὶ-ἐν-δύ-την*, literally 'the over-dresser,' 'the coat.'

*αἶθουσαν*: the elegant classical for *σάλαν* = *αἶθ-οντ-σα-ν*, from root *αἶθ*, 'burn,' cf. *αἶθήρ* above. Literally 'the burning-room,' 'the place where the fire burnt,' the central hall of the old Greek dwellings. *αἶθ*- kin to Latin *aed-* in *aed-έ-s*, 'house,' 'dwelling-places,' plural; *aestus* for *aed-tus*, 'burning,' 'heat,' *aestas* [*aestats*], 'the burning season,' 'summer,' Anglo-Saxon *ād* for *aīd*, 'a log,' Middle High German *eiten*, Modern High German *heizen*, so mispronounced for *eizen*, from supposed kinship to *heiss*, 'hot,' which, however, as we have seen, has quite a different etymology, being akin to Greek *καίω*, κ.τ.λ.

*ἀνα-μένει* = 'a-waits,' 'waits for,' *μεν*- kin to *man-* in Latin *maneo*, &c.

*δειλός*: for *δε-ιλό-s*, from root *δε*, 'fear,' whence also *δέ-ος* [*δέες*], 'fright,' 'fear' (substantive), and *δεινός*, *δε-ινό-s*, 'terrible,' 'fearful.' Observe active and passive meanings of the two suffixes *-λό*- and *-νό*- respectively.

*περίλυπος*, 'full of grief,' 'with grief all about one:' from *περὶ* and *λύπα*-, perhaps for *ρύπα*-, kin to *rup-* in Latin *ruptura, ru(m)pro*, the root idea being that of breaking.

*καταβεβλημένον* (*κατα-βε-βλη-μένον*): from *κατα-βλα-καταβαλ*-, 'cast down.' Hence 'downcast,' 'sorrowful.'

*ἦθος*: whence our *ethics*, 'manner,' 'mien,' of which a bye-

form ἔθος has the sense of 'habit.' ἔθ- stands for σφεθ-, and is apparently from the two elements, σφε-, Latin *se* (cf. ἐ for σφε in ἐ-αυτὸν, 'himself') + θε- = 'do,' 'put,' 'set.' Hence ἔθ[ε] = 'putting of one's self,' 'setting one's self.' Hence 'habituating'; cf. Latin *suus* and *suesco*; kin is German *Sitte*.

καταβεβλημένον ἔχων τὸ ἥθος = literally 'having the mien downcast'; in idiomatic English, 'with downcast mien.' This is a very common use of ἔχων, and should be noted.

ποῦ, literally 'where,' here, 'that.'

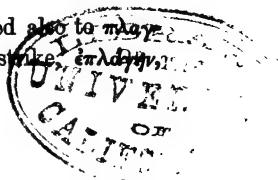
ποῦ ἡργήσαμεν, literally 'that we are late,' or 'seeing we are late,' i. e. for being late. The Greeks lack anything analogous to our convenient verbal substantive in *-ing*. The nearest approach is the old infinitive in -ειν -αι -εσθαι -ῆναι (according to tense and mood), which, however, is not nearly so pliable, and is, moreover, confined to bookish style.

χεῖρα[ν]: for χεῖρα, nominative χεῖρ for χεῖρ-ς, 'hand.' Probably kin to *gr-* in *grasp*, *grip*, *grab*, where we see one root with various suffixes.

θριαμβεντικῶς (-κῶς): adverb of adjective θριαμβεν-τ-ικὸ-, formed by suffix -ικὸ- from verbal adjective θριαμβεν-τό- of θριαμβεν-, verb of noun θρίαμβο-, the Latin *triumpo- triumpho-*, a word of dark derivation, but most likely aspirated from τρίαμβος, τρι-ίαμβος, 'a triple throw (in wrestling).' ἱαμβος is explained by *Curtius* as substantive from nasalized root ἱαμβ- for ἱαβ-, which we have in ἰάπτω, 'to cast,' 'throw,' ἱαβ- being softened for ἱαπ-, and that labialized for ἱάκ- (cf. ἵππος, κ.τ.λ.), kin to Latin *jac-* in *jacio*, *jaculum*, &c. ἱαμβος: the Iambic verse meant originally the coarse jest *flung* at the passer-by.

ἵσταμένη: present participle middle from root στα-, 'stand.' Hence ἵσταμαι, 'I stand,' ἵστασαι, 'thou standest'; other persons, ἵσταται, ἵσταμεθα, ἵστασθε, ἵστανται.

πλησίον: from root πελ- πλε- πλα-, lengthened also to πλαγ- πληγ- in πληγή, 'a blow,' πλήσσω for πλήρω, 'I strike,' ἐπλάην, 'I



'I was struck.' Hence *πλησίον*, literally 'abutting on,' 'striking against;' cf. German *anstossend*. Hence *παραπλήσιος*, 'resembling,' 'closely touching.'

*λαμπτήρ-ος*, literally 'the shiner,' i. e. the lustre, chandelier; kin to Latin *limpidus*.

*σπινθηρίζωσι*: subjunctive after *ὅπως*, from *σπινθηρ-ίζ*, verb of *σπινθήρ* for *σκινθήρ*; cf. Latin *scin-t-illa*, kin to our *shine*. *σπινθήρ* = 'sparkle,' 'ray,' *σπινθηρίζω*, 'I shed rays,' 'I sparkle,' 'glitter.'

*ἀδάμ-αντες*: noun with semi-participial characteristics, from *ἀ* + *δαμ-* = *untamable*, *untamed*, because the hardest mineral; used of various rocks as granite, *adamant*, but properly of the *diamond*, which, with its various kindred in Modern European languages, is a mere corruption of the Greek word.

*στενο-χωρία-ς*, literally 'narrowness of room:' *στενὸν*, 'narrow,' whence *στένω*, *στενάζω*, 'I groan;' kin to German *stöhnen*.

*πτω-χός*: probably for *ψωχός* (*ψα-ο-χός*) (cf. on *φθάνω* above), from root *ψά-*, 'to scrape;' *ψωχός*, 'a man who has to scrape his platter,' 'a scraper,' 'a poor man.' It should, however, be borne in mind that *πτωχός*, the actual, is the older form, *ψάω* standing for *πτάω*.

*προσποιούμενος*, *προς-ποιε-όμενος*: from *πρὸς*, 'to' + *ποιε-*, 'make.' Hence *προσποιούμαι*, 'I make to myself,' 'I claim' or 'pretend.' Various etymologies have been suggested for the verbal stem *ποιε-*, but the simplest and most obvious is that it is from the pronominal root *ποι-*, as in *πόις*, *ὅποιος*, &c., and means to 'make of a certain kind,' the derivative suffix *-ε* having often in itself the force of 'make,' 'do.'

*τελευταῖον*: for *τελευταῖον*, from substantival stem *τελευτὰ*, 'end' + adjectival suffix *-ιον*. Hence *τελευταῖον* = 'last,' 'final.' *τελευταῖα*, from verbal adjective *τελευτὸν* (*-ὰ* feminine), from verbal stem *τελε-* or *τελευ-*, also *τελε-*, *τελεσ-*, 'to end' or 'finish,' substantive *τέλες*, 'an end.'

*μέρος* (stem *μέρες-*), 'a part:' from root *μερ-*, 'to divide,'

'assign,' kin to Latin *mereo, mereor, meritum*. Hence, too, *μοῖρα* (μόρᾱ), 'share,' 'fate,' 'appointed lot,' *μόρος*, 'doom,' 'destiny.'

*τί τρέχει*, literally 'what runs?' cf. German *was ist los?* i. e. what's loose? what's up? what's the matter? for which also the Greeks say, *τί πράγμα*; 'what thing?'

*κακοδιάθετος*, literally 'ill-disposed,' i. e. indisposed, from root *διαθε-* (*διὰ + θε-*) (*διατίθωμι, διαθέτω*); see above.

*ἴσως* [*ἴσωτ*], literally 'equally,' i. e. by an even chance; as likely as not, perhaps, from *ἴσο-* for *ῥίσφο-*, Sanscrit *vishu*; root probably *Fi-* (*vi-*), 'to separate,' 'divide,' as in *di-vid-ere, vi-du-a, wi-dow*. Hence *τὸ ἴσον*, 'the fair share,' *ἴσος*, 'fair,' 'equal.'

*τί-ποτε*, 'anything-whatever,' 'anything at all:' *ποτε*, relative and interrogative of *ὅτε*, 'when.'

*στομυλίας*: from *στομύλο-*, literally 'mouthy,' from *στόμα(τ-)*, 'mouth' (properly *στόματ-*), Sanscrit *staman*, perhaps kin to Gothic *stib-na*, German *Stimme*, 'voice.' Hence *στομυλ-ία*, 'mouthiness,' 'volubility.'

*τὴν κάμνω καὶ χορεύει*, literally 'I make her and she dances,' i. e. I will make her to dance. Equally correct would be *τὴν κάμνω νὰ χορεύσῃ* (vernacular *χορέψῃ*). Observe familiar use of present for future.

## EXERCISE XII.

Παρατηρῶ ὅτι δὲν εἶνε ἀργὰ, ἀλλὰ ὅτι ἔχομεν ἀκόμη ὥραν. Παρετήρησα ὅτι δὲν ἦτο ἀκόμη ἀργὰ ἀλλὰ ὅτι εἶχομεν ἀκόμη ὥραν. Βλέπω τὸ ὥρολόγι μου καὶ παρατηρῶ ὅτι πηγαίνει τρομερὰ ὀπίσω, ὥστε θὰ ἀργήσωμεν, ἂν μὴ περατώσωμεν ἐν τάχει τὴν ἐνδυμασίαν μας. Φορῶ ἐν βίᾳ τὸν ἐπενδύτην μου, καὶ δένω ἐν τάχει τὸν λαυμοδέτην ἀνακάμπτων τοὺς χονδρούς μου βραχίονας ὀπισθεν τοῦ τραχήλου. Ἠκούσθη αὐτὴν τὴν στιγμὴν ἡ φωνὴ τῆς ὑπηρετρίας λεγούσης, θέλω νὰ εἶπω καὶ τοῦ ἀφεντός. Τί θέλεις νὰ εἶπῃς; ὅτι σὰς ἔφερα τὰ γάντια, ἢ μᾶλλον καθὼς λέγουν οἱ νεοφώτιστοι τῆς γλώσσης μας καθαρισταί, τὰ χειρόκτιά σας. Εἶνε τρεῖς (ὥραι) καὶ



τέταρτον; "Οχι· εἶνε τέσσαρες παρὰ τέταρτον. "Ἄς σταθῶσιν λιγάκι οἱ νυκτερινοὶ ἐπισκέπται· ἔχω ἐργασίαν. "Ἄς περάσουν ἄλλην ὥραν. Περίεργον! ἀναφωνεῖ ὁ ἀμαξᾶς. 'Ορίσατε εἰς τὴν αἴθουσαν, κύριοι, σᾶς παρακαλῶ. Λέγετε ν' ἀργήσαμεν; Διὰ τί ἔχετε περίλυπον καὶ καταβεβλημένον τὸ ἦθος; τὰ ἦθη τῶν ἀνθρώπων εἶνε καθὼς τὰ ἔθη των. Μᾶς συγχωρεῖτε ποῦ ἔχομεν δειλὸν καὶ καταβεβλημένον τὸ ἦθος διότι ἡργήσαμεν τρομερά. 'Ο Κύριος εἰσέρχεται θριαμβευτικῶς εἰς τὴν αἴθουσαν καὶ ἀποτείνεται προστατευτικῶς εἰς τὸν ὑπάλληλόν του. Καλησπέρα σας, λέγει, βλέπετε ὅτι εἵμεθα ἔτοιμοι· ἀλλὰ τὸ ἀμάξι δὲν μᾶς ἔφθασεν ἀκόμη. 'Ισταμαὶ πλησίον τοῦ λαμπήρος, καὶ ὁ λαμπτήρ κάμνει νὰ σπινθηρίῃσι κάλλιον οἱ ἀδάμαντες καὶ ὁ χρυσοῦς λοβίσκος μου. Προσποιοῦμαι ὅτι δὲν ἤκουσα τὸ πρῶτον μέρος τῆς φράσεως. Εἴσθε καλά; ὄχι· δυστυχῶς εἶμαι πολὺν κακοδιάθετος· νομίζω ὅμως ὅτι δὲν εἶνε τίποτε καὶ ὅτι μὲ τὸν χορὸν περνᾷ. Τί τρέχει λοιπόν; Δὲν ἤξεύρω, νομίζω ὅτι ἐκρύψα. "Εννοία σας· μὲ τὸ δεῖπνον καὶ τὴν συναναστροφὴν περνᾷ.

Why do you sponge yourself in haste? Because we are late. Why does the servant call from below? She wants to tell master something. She has not brought his gloves, but the carriage has come. Very well, let it wait a bit. We have still time. What is the matter? Some secret again? Curious! my watch must be going frightfully fast (ἐμπρός). It is quarter to five. Show the gentlemen into the drawing-room, and I will be with them directly. Who is waiting for me? A timid clerk with downcast mien. Stand near the light, that your diamonds may sparkle better. There is no need for you to pretend that you did not hear the last part of the sentence. Your volubility is great, but you will not persuade me (πείσητε) of that (περὶ τούτου); never fear! I excuse you for being late, but why did you not put on (ἐφορέσατε) your coat? I had no time; for while I was awaiting, with great embarrassment, my nocturnal visitor in the parlour, the bell of the opening door

sounded, the maid shouted from one side, and my wife from the other, "Are you getting on, Demetrákes?" and I had (*ἦτο ἀνάγκη*) to sponge myself hastily, and begin dressing. It is very curious that my clock goes slow; and that the maid has not brought my gloves. Do you think she can have forgotten them? Perhaps; for I observed that she had a timid, sorrowful, and downcast mien, so that I fancied (*ἐφ'αντάσθην*) what was the matter (imperfect).

### ΔΕΚΑΤΟΝ ΤΡΙΤΟΝ ΜΑΘΗΜΑ.—THIRTEENTH LESSON.

Οὐ! *ἐννοεῖται* ὁ χορὸς εἶνε διὰ τὰς  
*Oh! of course (lit. "it is understood") dancing is for*

κυρίας πανάκεια, — προσθέτει ἐν τέλει ὁ Κύριος  
*ladies a sovereign cure — adds at the end Mr.*

Παρδαλός, μετ' αὐταρέσκον μειδιάματος, προφέρων βραδέως  
*Pardalos, with a self-satisfied smile, pronouncing slowly*

τὴν τελευταῖαν λέξιν, οἷονεὶ ἐναβρυνόμενος δι' αὐτήν, καὶ  
*the last word, as if luxuriating in it, and*

ἐπαναλαμβάνων εὐθύς, ἔτι βραδύτερον — πα-νά-κει-α.—  
*repeating at once, still more slowly — a so-ve-reign cure.—*

Ναὶ, ναὶ . . . ἀπαντᾷ δειλῶς ὁ Σουσαμάκης, καὶ προσπαθεῖ  
*Yes, yes . . . answers timidly Susamákis, and tries*

νὰ μειδιάσῃ ἐπίσης. Πλὴν . . . δυστυχῶς . . . καὶ σταματᾷ,  
*to smile also. But . . . unfortunately . . . and he stops,*

ὥς ἂν κατέλειπεν αὐτὸν ἡ δύναμις νὰ τελειώσῃ.  
*as if there had deserted him the power to finish.*

Τίποτε σπουδαιότερον;—ὦ! ἐπιφωνεῖ ὁ προϊστάμενος αὐτοῦ.  
*Anything (more) serious?—Oh! exclaims his principal.*

Καὶ πῶς;—Δὲν ἤξεύρω, τῇ ἀληθείᾳ. Ἐκρύωσε φαίνεται,  
*How then?—I do not know, in truth. She has caught cold, it seems,*

καὶ ἔχει τώρα ἀπὸ τὸ μεσημέρι ἓνα φοβερὸν πυρετόν.  
*and has now since mid-day a terrible fever.*

Εἶνε εἰς τὸ κρεβάτι πρὸ τριῶν ὥρῶν, ὥστε—καὶ σταματᾷ  
*She's in bed these three hours, so that—and he stops*

πάλιν, ἐλπίζων νὰ τὸν μαντεύσωσι τὸν δυστυχῇ.  
*again, hoping that they will guess him, poor fellow (i. e. his*

Οὐδεὶς, ὅμως, θέλει νὰ τὸν μαντεύσῃ.  
*meaning). No one, however, will guess his meaning.*

Ὁ Κύριος Παρδαλὸς καὶ ἡ Κυρία Παρδαλοῦ ἴστανται  
*Mr. Pardalos and Mrs. Pardalos stand*

ἀπέναντί του ἄφωνοι, ὡς ἐρωτηματικὰ σημεῖα, ἐκεῖνος δὲ  
*opposite him dumb, like interrogatory signs, while*

αἰσθάνεται ὅτι ἡ γλῶσσά του ἐκολλήθη ἐν τῷ λάρυγγί του.  
*he feels that his tongue has cloven in his throat.*

Πλὴν, ὅπως δήποτε, διαλογίζεται, τὸ πρᾶγμα πρέπει  
*But, somehow or other, he thinks, the matter must*

νὰ τελειώσῃ. Γίνεται λοιπὸν τολμηρότερος, καὶ κλείων  
*end. He grows therefore bolder, and shutting*

τοὺς ὀφθαλμοὺς, ὡς οἱ δειλοὶ ἀσθενεῖς οἱ μέλλοντες νὰ  
*his eyes, like cowardly patients who are about to*

καταπίωσι πικρὸν ἱατρικόν, ἐπαναλαμβάνει Ὡστε εἶνε  
*swallow bitter medicine, he resumes: So that it is*

ἀδύνατον ἀπόψε . . . νὰ λάβω τὴν τιμὴν. . . Δὲν  
*impossible this evening . . . for me to have the honour. . . You*

ἤξεύρετε πῶς λυπούμαι, Κύριε Διευθυντά, σὰς βεβαιῶν  
*don't know how grieved I am, Mr. Manager, I assure you*

. . . μ' ἔρχεται νὰ σκάσω!—Ἄ, τίποτε! τίποτε!  
*. . . I am like to burst!—Ah, nothing! nothing!*

ἀπαντᾷ ψυχρῶς ὁ Κύριος Παρδαλός· εὐχομαι νὰ ᾔηται  
*answers coldly Mr. Pardalos; I trust it may be*

περαστικά. Ἡ Κυρία Παρδαλοῦ οὐδὲν  
*(only a) passing (ailment). Mrs. Pardalos says*

λέγει· φουσᾷ μόνον καὶ ἀερίζεται μὲ τὸ μανδύλιόν της,  
*nothing; she only pants and fans herself with her handkerchief,*

αἰσθάνεται δὲ ἀκατάμαχτον ὄρεξιν νὰ ἐξορύξη τοὺς  
*but she feels an invincible desire to gouge out the*

ὀφθαλμοὺς τοῦ Κυρίου Σουσαμάκη, ὅστις, τέλος, ἀφ' οὗ  
*eyes of Mr. Susamákis, who, at last, after*

μάτην προσεπάθησε νὰ προσθήσῃ μερικὰς λέξεις,  
*vainly attempting to add a few words,*

οὐδὲν ἄλλο εὔρε νὰ εἴπῃ, ἢ μόνον—Καλὴν νύκτα  
*found nothing else to say, save only — Good night*

σας. . . . Μᾶς συγχωρεῖτε, Κύριε Διευθυντὰ . . .  
*to you. . . . You excuse us, Mr. Manager . . .*

δὲν εἶνε ἔτση; Οἱ δύο σύζυγοι ἔνευσαν ἐκ συμφώνου, ὡς  
*don't you? The couple nodded in concert, like*

αὐτόματα, τὴν κεφαλὴν, καὶ ὁ Σουσαμάκης ἀνεχώρησε. Μετὰ  
*automata, their head(s), and Susamákis departed. In*

μικρὸν ἠκούσθησαν τὰ ψηλαφῶντα οὕτως εἰπεῖν βήματά του,  
*a while there were heard his groping steps, so to say,*

ἐπὶ τῆς σκοτεινῆς κλίμακος, οὐδεὶς δὲ ἐσυλλογίσθη νὰ  
*on the dark staircase, but no one thought to*

φωτίσῃ τὸν ἄθλιον, ὅπως μὴ κατακυλήσῃ τὸν κατήφορον.

*light the wretch, lest he should roll down the precipice.*

ἐν-νοεῖται: for ἐν-νοέ-ται, 'it is understood,' 'of course.' νοε-  
 for γνοε-; see above. ἔννοια = 'meaning,' συνεννοούμεθα, 'we

understand one another; *συνεννοοῦμαι*, 'I make myself understood' (in conversation).

*πανάκεια* = 'panacea,' 'sovereign cure:' from *πάν(τ)-* and *ἄκε*, 'cure,' 'soothe' (*ἀκέομαι*, *ἀκούμαι*), kin to *ἀκέων*, 'still,' 'silent,' 'calm.' *ἥπιος* for *ἥκιος*, 'mild,' 'gentle.'

*προσθέτει*: it may be useful here to add the principal tenses: *προσθέτω* (*προστίθηναι*), *προσέθηκα* or *προσέθεσα*, *προσθέσω*.

*αὐταρέσκου* (*αὐτάρεσκο*): from *αὐτόν*, 'self,' *ἄρεσκ*, 'please,' frequentative of *ἄρ*, 'fit,' 'suit,' explained above.

*βραδέως*: adverb of *βραδύν*, 'late.' Cases: *βραδ-ύς -εἶα -ύν -ύν -εἶα -ύ' -έος -εἰας -έος -εἰ -εἶα -εἰ' -εἰς -εἶαι -έα' -εἰς -εἰας -έα' -έων -ειῶν -έων' -έσι -εἰαις -έσι*; kin to Sanscrit *mṛdus* for *mardus*, and standing for *μράδνς*. Hence *τὸ βράδν*, 'the evening.' Observe accent, and cf. Italian *sera*, French *soir*, from Latin *sera*, *serum*.

*οἷονεῖ* = *οἷον* = 'such,' 'so as' + *εἰ* = 'if.' Hence *οἷονεῖ* = 'as if.'

*ἐν-αβρυ-ν-όμενος*: from *ἄβρδ*- [*ἄβρδν*-], 'delicate,' explained above.

*ἐπαναλαμβάνων* (*ἐπ-ανα-λα(μ)β-άν-ων* (*λαβ*-)), 'taking up again,' 'resuming.'

*εὐθύς* (for *εὐθύτ*): adverb of *εὐθύ*, 'straight' = 'straightway.' Perhaps from *εὖ*, 'well' + *θεῖ-θν*, 'run,' i. e. with a good run.

*ἐπίσης*, i. e. *ἐπ' ἴσης γραμμῆς* = 'on a straight line,' 'equally,' 'evenly,' 'also;' cf. our 'even so.'

*σταματᾶ* (*στα-ματ-ά-ει*): from *στα-ματ*-, 'a stand-ing,' 'a stop.' Hence *σταματ-ά-ω*, 'I come to a standstill.'

*δύναμις*: noun of *δύνα-μαι*, 'I can,' 'I am able' = 'power,' 'ability.'

*ἐπιφωνεῖ* (*ἐπι-φωνέ-ει*), 'cries-in-regard-to' what has been said. The exact force of this word is hard to render in English.

*τῇ ἀληθείᾳ*: dative used here instead of the more colloquial *μὰ τὴν ἀλήθειαν*.

*μεσημέρι(ν)*: for *μεσημέριον* = *μεσο* + *ἡμερ* + *ιο* (substantival suffix) = 'the midday space,' 'noon.'

φοβ-ερὸν: adjective by suffix -ερὸν- of root φοβ-, 'fear,' verb φοβέ-ω, 'I frighten,' φοβέ-ομαι, φοβοῦμαι, 'I am afraid.' Hence φοβερόν, 'fearful,' cf. τρομερά above.

πυρετόν: apparently verbal adjective from πυρε- (not found), verbal stem of πῦρ-, *fire*, with which it is kin.

κρεβάτι (κρεβάτιον): diminutive of κράββατον, 'bed,' seemingly a foreign word, found in Latin as *grabbatum*.

πρὸ τριῶν ὥρῳν, literally 'before three hours,' i. e. since three hours, three hours ago (and still), or these three hours.

ἐλπίζων (ἐλπίδων): from ἐλπιδ- (nom. ἐλπίς), 'hope,' kin to Latin *volup-* in *voluptas*, and standing for *Feλπίδ-*, root *Fέλ-π-*, lengthened from *Feλ-*, kin to *volo* and *will*.

μαντεν: verbal stem of μάντι-, 'a prophet,' kin to μα(ν)θάνω, *men(t)s*, *mind*, &c. Hence μαντεύω, 'I prophesy,' 'I divine,' 'I guess.'

δυστυχῇ (cf. δυστυχῶς above): from δυσ-, 'ill,' and τύχα-, 'fortune,' stands for δυστυχῇ[ν], and that for δυστυχέαν, and that for δυστυχέσαν. The stem is δυστυχές-. Cases: δυστυχ-ῆς -ες· ῆ -ēs· -οῦς (-έος)· -εῖ (-έει)· -εῖς (-έες)· -ῇ· -ῶν (-έων)· -έσι (-έσι-σι). The forms in brackets are obsolete for the most part.

ἀπ-έναντι = ἀπὸ + ἐν + ἀν-τι, 'from-in-front-of:' compare such compounds as French *devant* = *de ab ante*, Spanish *adelante* = *ab de illo ante*, Italian *innanzi* = *in ante*, &c.

ἄφωνοι: from ἀ- = *un-*, and φωνά-. Hence ἄφωνο-, 'voiceless,' 'unvoiced,' 'dumb.'

ἐρωτηματικά: from stem ἐρωτα-, explained above, whence comes ἐρώτημα(τ), 'a question,' ἐρωτηματικό-, 'belonging to a question,' 'interrogatory.'

σημεῖα: plural of σημεῖον, explained under σημειωτέον above.

αἰσθ-άν-εται: by suffix -σθ-, from stem αἰ, root ἀF-, 'hear,' 'learn,' Sanscrit *av-* *áv-á-mi*, 'attend,' Latin *au-* in *au-di-o*. Hence verbal stem αἰσθ- lengthened to imperfect stem αἰσθαν-. N.B.—αἰσθάνω is not found, only the intransitive αἰσθάνομαι, ἡσθόμην, and the aorist subjunctive is formed from imperfect

stem in Modern Greek *αισθανθῶ* (contrary to rule). Also in common parlance, past, *ἤσθάνθην* for *ἤσθόμην*.

*ἐκολλήθη*: from *κόλλα*-, 'glue,' whence *κολλά-ομαι*, 'I am glued,' *ἐκολλήθην*, 'I was glued.'

*λάρυγγ*-, 'throat:' nominative *λάρυγξ*-, whence our *larynx*.

*πλήν*: a form of *πλέον*, 'more' = 'but,' like Italian *mai*, Spanish *mas*, from Latin *magis*, 'more.'

*ὅπως δῆ-ποτε*, literally 'how now ever,' i. e. however, somehow or other.

*δια-λογίζ-εται*: the force of *διὰ* is here distributive = 'backwards and forwards.' Hence *διάλογος*, 'a conversation,' *διαλογίζομαι*, 'I say to myself,' 'hold an inward dialogue.'

*τολμηρὸ*:- from *τόλμη* (+ *ρο*-), 'daring,' noun of root *τολ-τελ*- or *τλα*-, explained above, by suffix *-μη* (*-μα*-).

*ἀσθενεῖς*: plural nominative of *ἀσθενής*- (cf. *δυστυχής*-), from *ἀ*, 'without,' and *σθένες*-, 'strength.' Hence *ἀσθενής* = 'strengthless,' 'weak,' 'ill,' *ἀσθενεῖς* = 'sick persons,' 'patients.' *σθένος* probably for *στένος*, from *στε-στα*-, hence = 'standing power,' 'steadfastness.'

*μέλλοντες* (for *μέλιντες*), 'thinking to do,' 'about to do,' root *μελ*- or *μερ*-, kin to Latin *mora*.

*κατα-πί-ωσι*, 'drink down,' i. e. swallow.

*πικρὸν*: root *πικ*-, 'to sting,' 'prick.' Hence *πικρὸ* = 'stinging,' 'bitter.'

*τιμὴν*: accusative singular of *τιμὰ*-, 'honour,' literally 'price,' 'payment,' substantive of *τι-τιν*-, 'pay,' 'recompense,' 'fine.'

*λυποῦμαι* (*λυπέ-ομαι*): verb from *λύπα*-, 'grief,' see above.

*σκάσω*: present *σκάζω*, 'I burst.' In classical Greek, *σκάζω* means 'I limp,' but this is from a different root, *σκαγ*-, corrupted to *σκαδ*-; whereas *σκάζω*, 'I burst,' seems to come from an original root *σκαδ*- (*scad*-), and to be kin to English *shatter*, German *scheitern*. No doubt if we knew all the Greek that was spoken in classical times we should find this word; as it

is, we have a bye-form of the same word in σκεδα- (σκεδά-νν-νμι, ἐσκέδασε), kin to *scatter*, which itself is a bye-form of *shatter*.

περαστ-ικ-ά: adjective from verbal adjective περαστὸ- of stem περα-, present περνάω, περνῶ, 'pass.' Hence περαστικό- = 'transient.'

ἀκαταμάχητον, ἀ-κατα-μάχητον: from stem μαχε- of root μαχ-, 'to fight,' whence ἐμαχεσάμην, ἐμάχησα, 'I fought,' μαχητὸ-, 'that may be fought,' καταμαχητὸ-, 'that may be fought down,' 'conquered,' ἀκαταμάχητο-, 'un-down-fight-able,' 'invincible,' kin to Latin *mac-illum*, 'butcher's market,' *mac-tare*, 'to slaughter,' Gothic *meki*, 'a knife.'

ὄρεξι: for ὄρεγ-σι-ν, substantive of ὄρεγ- (ὀρέγ-ομαι), 'desire,' kin to ὀργή, above.

ἐξ-ορύχ-ση: ὀρυχ- = 'dig' (present ὀρύσσω). Hence ἐξορύξῃ, 'dig out.'

μερ-ικ-άς: μερ-ικό-, adjective of μέρες, 'a part.' Hence = 'partial,' 'some,' 'few.' First used by the philosophic school of the Cyrenaics to distinguish particular pleasures (μερικαὶ ἡδοναί) from pleasure in the abstract.

ἐνυσαν: from νευ-, root νν-, as in Latin *nuo*, our *no-d* = 'noddled.'

συμφώνου: συν + φωνά-, whence σύμφωνο-, 'with common voice,' 'in agreement,' ἐκ συμφώνου, 'by agreement,' 'in concert.'

αὐτό-ματα: αὐτὸ-, 'self' + μα-, 'desire' (Homer, μεμαώς, perfect participle, 'desiring'). Hence αὐτόματο-, 'self-prompted,' 'spontaneous,' αὐτόματα, 'automata,' 'marionettes.'

ψηλαφῶντα: from ψηλὸ-, 'fine,' adjective of ψά-, literally 'rubbed' + ἀφά-, 'a touch,' root ἀπ- (ἀπ-τομαι). Hence ψηλαφάω, 'to touch lightly,' 'gingerly,' 'to grope.'

οὕτως εἰπεῖν, 'so to say': εἰπεῖν, the old aorist infinitive, modern εἰπεῖ, used in the old infinitive sense, for which, in the vernacular, νὰ with subjunctive is substituted. Colloquially, οὕτως εἰπεῖν would be ἔτση νὰ 'πῶμεν or πούμε.

βήματα (Doric βά-ματ-α), 'goings,' 'steps,' root βα-.



σκοτεινῆς: adjective from σκότες, 'darkness.' Hence for σκοτεσ-ινῆς, σκοτεῖνῆς, kin to *shadow*, *shade*.

φωτίση: φωτιζ- from φωτ- (nominative φῶς, 'light').

ἄθλιο-: from ἄθλο-, 'a contest,' 'a struggle.' Hence literally 'a struggler,' 'a wretch.' ἄθλο- ἄεθλο- for ἄ-φεθ-λο, of which ἄ is euphonic and -λο- suffix; root *Feθ-*, kin to Latin *vad-s*, 'a pledge,' 'surety,' German *wet-te*, English *wed*.

κατα-κυλή-ση: from κυλα-, 'roll,' root κυλ- or κυρ-, whence by reduplication κύκλος for κύκυλος, 'a circle,' Latin *cir-c-us*, German and English *ring* for *hring*. On the nasalization, see above.

κατήφορον: for κατάφορον, a lengthened to η by force of accent, from κατα-φερ-, 'bear down.' Hence κατήφορο-ς, 'a bearing down,' 'a descent,' 'a precipice,' 'a headlong rush' or 'fall.' νὰ κατακυλή-ση τὸν κατήφορον, 'to roll down headlong.'

### EXERCISE XIII.

Πανάκεια διὰ τοὺς ἀσθενεῖς εἶνε ὁ χορός. Ὁ κύριος προφέρει βραδέως τὴν τελευταίαν λέξιν οἰονεῖ ἐναβρυνόμενος δι' αὐτήν, καὶ τὴν ἐπαναλαμβάνει ἔτι βραδύτερον. Αὐτάρεσκον μειδιάμα ἀπαντᾷ. Τί τρέχει; τίποτε σποσπαιότερον; Ναὶ μάλιστα φοβερός πυρετός. Ἐσταμάτησε φαίνεται τὸ ὥρολόγι μου. Λέγεις νὰ κρύνωσε; Δὲν ἤξεύρω κρυολογοῦν λοιπὸν καὶ τὰ ὥρολόγια; Ὅταν κρυολογήσῃ κανεὶς ματαίως προσπαθεῖ νὰ μειδιάσῃ. Διατὶ σταματᾷς; Διότι μὲ κατέλειπεν ἡ δύναμις νὰ τελειώσω. Ἐλπίζω ὅμως νὰ μὲ μαντεύσῃτε. Δὲν θέλει κανεὶς νὰ μὲ μαντεύσῃ τὸν ἄθλιον; Πῶς νὰ σὲ μαντεύσωμεν; Δὲν εἴμεθα μάντις. Τὰ ἐρωτηματικὰ σημεῖα εἶνε ἄφωνα. Ἡ γλῶσσα μου κολλᾷται ἐν τῷ λάρυγγί μου. Τι διαλογίζεσθε; Διαλογίζομαι πῶς θὰ τελειώσῃ τὸ πρᾶγμα. Θὰ τελειώσῃ ὅπως δῆποτε. Πρέπει ὅμως νὰ τελειώσῃ. Οἱ δειλοὶ ἀσθενεῖς μέλλοντες νὰ καταπίωσι πικρὸν ἱατρικὸν κλείουν πολλάκις (often) τοὺς ὀφθαλμούς, καὶ δὲν ἤξεύρετε πῶς λυποῦνται, τοὺς ἔρχεται σὰς βεβαιόνω νὰ σκάσουν. Ἄς σκάσουν λοιπὸν, εὖχομαι νὰ εἶνε περαστικά. Διατὶ φυσᾷς καὶ ἀερίζεσαι μὲ τὸ μανδύλιόν σου; Διότι αἰσθάνομαι ἀκαταμάχητον ὄρεξιν νὰ ἐξορύξω τοὺς ὀφθαλμούς

δλου τοῦ κόσμου. Διὰ τοῦτο προσπαθῶν μάτην νὰ προσθέσω μερικὰς λέξεις, νεύω ὡς αὐτόματον τὴν κεφαλὴν καὶ ἀναχωρῶ. Μετὰ μικρὸν θὰ ἀκούσητε τὰ ψηλαφῶντα οὕτως εἰπεῖν βήματά μου ἐπὶ τῆς σκοτεινῆς κλίμακος· οὐδεὶς δὲ θὰ συλλογισθῇ νὰ μὲ φωτίσῃ τὸν δυστυχῇ καὶ χωρὶς ἄλλο θὰ κατακυλήσω τὸν κατήφορον.

The couple nod in concert, and reply with a self-satisfied smile, Dancing is doubtless a sovereign cure. It is a bitter medicine, however, for timid patients, replied my friend. I always catch cold when I dance. I have been in bed these three days with (ἀπὸ) a fearful fever. My watch has stopped. It seems to have caught cold likewise. I hope it may pass off; but I feel that my tongue has cloven to the roof of my mouth. Well, it must end somehow! Perhaps I shall feel better if I close my eyes, like invalids when they are about to take medicine. It is impossible that I should have the honour of seeing you at my house this evening. You can't think how sorry I am. I'm like to burst. No one can guess my chagrin. I feel as if I had an invincible desire to scratch your eyes out. In vain I try to add a few words. I can only say "Good night!" and "Long life to you." If you hear my feet groping on the dark staircase, and do not think to light me, do not murmur if I fall headlong, nor stand (μηδὲ σταθῆς) like a sign of interrogation, as if you did not know what had happened. Why do you repeat the last word with a self-satisfied smile, as if you luxuriated in it? Because in truth it is so. Why do not you attempt to smile likewise?

## ΔΕΚΑΤΟΝ ΤΕΤΑΡΤΟΝ ΜΑΘΗΜΑ.

### FOURTEENTH LESSON.

Ὁ Δημητράκης καὶ ἡ Φρόσω ἔμειναν μόνοι. Σιωπῶσι  
*Demetrakes and Phrosy were left alone. They are*

δὲ ἀμόφτεροι, καίτοι διάφορα αἰσθήματα κυμαίνουσι τὰς  
*both silent, although various sentiments agitate their*

καρδίας των, κατὰ τὴν φράσιν τῶν τραγικῶν ποιητῶν.  
*hearts, to use the language of the tragic poets.*

Τὰ εἶδες τα! λέγει ἐπὶ τέλους, μὴ δυναμένη πλέον νὰ  
*You see! says at last, unable longer to*  
 κρατηθῇ, μήτε ξεθυμαιοῦσα ἀρκούντως διὰ μόνου  
*restrain herself, nor finding vent sufficiently in mere*  
 τοῦ φυσηματος, ἡ Κυρία Παρδαλοῦ. Τὰ εἶδες τα!  
*panting, Mrs. Pardalos. You see!*

‘Ορίστε τῶρα; “Οταν σοῦ ἔλεγα ἐγὼ νὰ μὴν πᾶμε...  
*What d’ye say now? When I told you not to go!...*

—Αἰ, ματάκια μου! τί θέλεις νὰ κάμῃ ὁ ἄνθρωπος,  
*—Eh, my life! (lit. eyes) what would you have the man do,*  
 ἀφ’ οὗ ἀρρώστησε ἡ γυναῖκά του;—Αὐτὰ εἶνε διὰ  
*when his wife has fallen ill? — That’s for*  
 νὰ τὰ πιστεύητε σεῖς οἱ ἄνδρες! Ἐμένα, ὅμως,  
*you men to believe! As for me, however,*

δὲν μὲ γελᾷ ἡ Κυρὰ Σουσαμάκενα,  
*Mrs. Susamákis does not cheat me (lit. laugh at me),*

κ’ἐννοιά της, Φαντάζομαι ἐγὼ τὶ θὰ ἔτρεξε  
*and she needn’t think it. I’ve a pretty shrewd fancy what’s up*

μεταξύ των. Θὰ τσακώθηκαν πάλι, καθὼς συμβαίνει  
*between them. They will have quarrelled again, as happens*

τακτικὰ μιὰν φορὰν τὴν ἐβδομάδα τοῦλάχιστον, καὶ  
*regularly once a week at least, and*

τὸ τσακωμὰ τους ξέσπασε ’ς τὸ κεφάλιμας αὐτὴν τὴν φορὰν.  
*their quarrel has burst on our head(s) this time.*

— Σημειωτέον ἐνταῦθα χάριν τῆς περιεργείας  
*—It is to be noted here for the sake of the curiosity*

τῶν ἡμετέρων ἀναγνωστῶν, ὅτι ἡ Κυρία Παρδαλοῦ ἐμάντευεν  
*of our readers, that Mrs. Pardalos guessed*  
 ὀρθότατα διὰ τῆς γυναικείας ἐκείνης ὀξυνοίας, ἀφ' ἧς  
*most correctly with that womanly acumen, from which*  
 μάτην ἀγωνίζονται νὰ κρυβῶσι πολλάκις οἱ ἄνδρες.  
*in vain men strive to hide themselves often.*

Ἡ Κυρία Σουσαμάκη ἐδίωξε τῆς οἰκίας τὰ κομισθέντα  
*Mrs. Susamakis had driven from the house the (brought*  
 ἐκ τοῦ ζαχαροπλαστείου ἀφθόνως γλυκίσματα, δροσιστικά,  
*from the confectioner's plentifully) sweetmeats, refreshments,*  
 κ.τ.λ. Ὁ Σουσαμάκης ἔμαθε τοῦτο κατὰ τὴν ἄφικίν του, καὶ  
*&c. Susamakis learned this on his arrival, and*

ὀργισθεὶς καὶ φρυάξας, ἐβρόντησε κατὰ τῆς Πασιφάης του, ὅσον  
*enraged and restive, thundered at his Pasiphae, as far*  
 ἐπέτρεπον τοῦτο αἱ τριάκοντα τῆς προικὸς του χιλιάδες. Ἀλλ'  
*as permitted (this) his thirty thousands of dowry. But*

ἡ Κυρία Σουσαμάκη ἔπαθε τὰ νεῦρά της,  
*Mrs. Susamakis had a nervous attack (lit. suffered in her nerves),*

ἐκτύπησε τοὺς τοίχους διὰ τῶν χειρῶν της, τὸ πάτωμα διὰ  
*struck the walls with her hands, the floor with*  
 τοῦ ποδὸς αὐτῆς, καὶ τὸν Ὀρέστην διὰ τῆς παντούφλας της,  
*her foot, and Orestes with her slipper,*

καὶ, ἐξαπλωθεῖσα εἰς τὴν κλίνην της, προσεποιήθη τὴν  
*and, extended in her bed, pretended to have*  
 λειπόθυμον, ἐφ' ὅσῃν ὥραν ἐνόμισεν ἱκανὴν ὅπως  
*fainted, till such time as she thought sufficient for*

πεισθῇ ὁ συζυγὸς της, ὅτι πᾶσα ἐσπερινὴ συναναστροφή  
*persuading her husband, that any evening party*

ἦν ἀδύνατος. Τῆς κατανίδος ταύτης εἶδομεν πρὸ μικροῦ  
*was impossible. Of this tempest we saw lately*  
 τὸ ἀποτέλεσμα παρὰ τῷ Κυρίῳ Παρδαλῷ. Μόλις  
*the result at the house of Mr. Pardalos. Scarcely*  
 εἶχε τελειώσῃ τὴν φράσιν αὐτῆς ἡ Κυρία Φρόσω, καὶ  
*had finished her sentence Mrs. Phrosy, when*  
 νέος κρότος ἀμάξης ἔπαυσε πρὸ τῆς θύρας τῆς  
*a fresh noise of a carriage stopped before the door of the*  
 οἰκίας Παρδαλοῦ. Ἦτο ἡ ἄμαξα ἦν μετὰ πολλοῦ κόπου  
*dwelling of Pardalos. It was the carriage which with much trouble*  
 κατώρθωσε νὰ εὑρῇ ὁ ταλαίπωρος Θεόδωρος. Δὲν  
*poor John had succeeded in finding. We*  
 περιγράφομεν τὴν ἀπελπιστικὴν καὶ σπαραξικάρδιον  
*do not describe the desperate and heartrending*  
 τριῶδιον μεταξὺ ἀμαξηλάτου ζητούντος ἀδρᾶν ἀποζημιώσιν  
*triody between (the) cabman seeking abundant indemnity*  
 ἐπὶ τῷ ματαίῳ κόπῳ, Παρδαλοῦ ἀξιούντος νὰ πληρώσῃ  
*for his vain trouble, Pardalos claiming to pay*  
 μίαν μόνην δραχμὴν, καὶ τοῦ δυστυχικοῦ Θεοδωρῇ  
*one single drachm, and the unfortunate John*  
 εὐρισκομένου εἰς δυσχερὴ καὶ δυσέκβολον θέσιν  
*finding himself in a difficult position from which it was hard to escape*  
 μεταξὺ τοῦ ὀργισμένου κυρίου του καὶ τοῦ ἀμαξηλάτου,  
*between his enraged master and the cabman,*  
 ὃν αὐτὸς ἐμισθωσεν. Ἡ σκηνὴ διελύθη ἐπὶ τέλους,  
*whom he himself had hired. The scene broke up at last,*  
 ἀποζημιωθέντος τοῦ ἀμαξηλάτου. Δὲν κατώρθωσαμεν  
*with the indemnification of the cabman. We have not succeeded*

ὅμως νὰ ἐξακριβώσωμεν τί ἐπλήρωσεν ὁ Κύριος Παρδαλός.  
*however in accurately determining what Mr. Pardalos paid.*

Ἡ Κυρία Παρδαλοῦ ὠρκίσθη νὰ μὴν ὑπάγῃ πλέον ποτὲ  
*Mrs. Pardalos swore that she would never again*  
*εἰς συναναστροφὴν οἴαν δῆποτε.*  
*go to any party whatsoever.*

ἔ-μειν-αν: μειν-, aorist stem lengthened from μιν-, 'remain.'

μόνο-ι: from the same root. This vowel change in forming adjectives is very common: e. g. root *τεν-ταν-*, 'stretch,' *τόνο-ς*, 'accent,' *τον-ή*, 'tension;' root *τεμ-ταμ-*, 'cut,' *τομ-ή*, 'a cutting;' root *γεν-*, 'beget,' *ἀπό-γονος*, 'offspring,' κ.τ.λ.

*σιωπῶσι* = *σιωπά-ουσι*: from *σιωπά-*, 'silence' (nominative *σιωπή*), which also forms verbal stem.

*διάφορα*: adjective neuter plural of verb *διαφέρ-*, 'differ.'

*αἰσθ-ή-ματ-α*: from root *αἰσθ-*, 'feel,' explained above + connecting vowel *η*, κ.τ.λ.

*κυμαίνουσι* (*κυμάν-ουσι*): from *κῦ-ματ-*, 'a wave,' from root *κυ-*, 'to swell,' the same as *ho-* in *hollow*, *hole*, variously modified in *κοῦ-λο-* for *κόφι-λο-*, 'hollow,' Latin *cae-lum* for *ca-vi-lum*, 'the vault of heaven,' *can-uis*, 'hollow,' &c.

*καρδ-ί-α-ς*: for *καρδ-ί-αν-ς*, formed by suffix *ία-* from root *καρδ-*, Latin *cord-*, English *heart*.

*τραγικῶν*: from *τράγο-*, 'a goat;' the primitive ballads whence the tragic poems sprang being, according to some, sung at the sacrifice of a goat, according to others, by persons dressed in goat-skins. Hence *τραγωδία*, 'a goat-song,' 'tragedy;' Modern Greek diminutive *τραγοῦδι*, any song, *τραγουδέω*, *τραγουδῶ*, 'I sing.' Goats as well as sheep are sacrificed at Easter to this day in Greece.

*ποιητῶν*, literally 'makers,' 'creators:' from *ποιε-*, 'make,' explained above.

*τὰ εἶδες τα;* 'Did you see them?' with popular and pleonastic

repetition of pronoun. Observe the accent, and absence of accent on the proclitic and enclitic respectively.

κρατ-η-θῆ, 'hold herself:' passive with middle sense.

ξεθυμαίνονσα: from ξεθυμαίν- for ἐκθυμαίν-, the ε being really an encrusted augment ε from the past tenses ἐξεθύμαινον, ἐξεθύμανα. ἐκθυμαίν- = ἐκ + θυμαίν-, verbal stem from θυμὸς, 'wrath,' 'anger,' 'impetuosity,' explained above. Hence ἐκθυμαίνω = 'I anger out,' i. e. find vent, outlet, for anger.

ἀρκούντως: for ἀρκε-όντ-ως, adverb of participial adjective ἀρκουντ-, 'sufficient,' explained above under ἀρκείται.

φυσήματος: substantive genitive singular of φυσα-.

ματάκια μου, literally 'my little eyes!' i. e. my life, my darling; cf. the expression 'guard as the apple of mine eye.' Diminutive of μάτι(ν), 'eye,' itself a diminutive = ὀμμάτ-ι-ον of ὀπ-ματ-, from root ὀπ-, kin to eye, German *Auge*, explained above.

ἀφ' οὗ = ἀπὸ οὗ, 'from which,' i. e. since.

ἄρρωστήσε: aorist 3rd singular of ἄρρωστε-, verb of ἄρρωστο- from ἀ = 'un-' + ῥωστό-, verbal adjective of ῥο-, 'be strong,' ῥώμη, 'strength,' ῥωμα-λέ-ο, 'strong,' κ.τ.λ. Hence the greeting ἔρρωσο, i. e. ἔν-ρωσο, 'be strong,' middle imperative aorist (classical ἔρρωσαι) of verb ἔρρο-. The doubling of ρ is due to lost σ, whence we are led to connect σρο-, as a bye-form, with root σρν- ρν-, whence ῥέω, ῥεύω, 'I flow,' ῥύμη, 'impetus,' ῥυθ-μός-, 'the flow of a verse,' kin to *stream* for *sream*, &c.

σεῖς: for σφέ-ες, modern plural σφέ- for τφέ- (σέ-), stem of σὺ (τι), *thou*, Latin *tu*, &c. Introduced to avoid ambiguity of ὑμεῖς, 'you,' and ἡμεῖς, 'we,' when these words could no longer be distinguished in sound.

ἄνδρες: for ἄνρες (cf. *stream* for *sream*), plural of stem ἀνερ- (nominative ἀνὴρ for ἀνέρος); the ἀ- is euphonic, the root νερ- kin to Sanscrit *nara-s*, 'man,' Latin *Ner-o*, &c. Hence probably ἀνθρωπος for ἀνδρ-ωπος, i. e. man-like; cf. German *Mensch*, i. e. *männisch* ('mannish') from *Mann*. In meaning ἀνὴρ = *vir*, ἀνθρωπος = *homo*.

κυρά: shortened from κυρία through κυριά.

Σουσαμάκαινα: feminine of Σουσαμακη; cf. λείαινα, feminine of λέοντ-, Λάκαινα, feminine of Λάκον-.

φαντάζομαι: verb of φαντῶ, verbal adjective of φαν-, 'appear,' present φαίνω, aorist passive ἐφάνην, φανῶ. Hence φαντάζομαι = 'I have appearances,' φαντά, 'I fancy,' φάντασμα = 'ghost,' 'apparition,' from root φα-, 'say,' φημί, 'I say,' Latin *fa-* in *fa-bu-la*, *fa-ma*, &c.

τσακώθηκαν: for ἐτσακώθη-καν, literally 'they have been caught,' 'they have caught together,' 'become entangled (in a quarrel).' τσακον- perhaps for σακκον-, 'bag,' 'catch,' from σάκκο-, 'a bag.'

τακτικά: plural neuter = adverb of τακτικῶς, adjective of verbal adjective τακτῶς, from root ταγ- or τακ-, whence τάσσω = τάκω, 'I command,' 'order.' Hence τακτικά, 'orderly,' 'regularly.' Our *tactics* is the same word.

τοῦλάχιστον: contracted from τὸ ἐλάχιστον, i.e. the least, superlative degree of ἐλαχύ-, Sanscrit *laghu-*, Latin *levis* for *lē(g)-vis* (cf. βραχύ- and *brē(g)vis*), English *ligh-t*.

ἐξέσπασε: for ἐξέσπασε = ἐξ + ἔσπασε, 1st aorist of σπα-, 'break,' originally 'stretch (to bursting).' Hence *spasm*, σπάσμα, σπασμός, kin to *spr-n*.

κεφάλι: diminutive of κεφαλή, 'head.'

ἀναγνωστῶν: genitive plural of ἀναγνώστα- (nominative -ης), from ἀναγνο- (present ἀναγινώσκω = ἀνα-γι-γνώ-σκ-ω), 'I read,' cf. Latin *re-co-gno-sc-o* in same sense, literally 'recognize,' i.e. the meaning of the letters and words.

ὀξύνοια, 'sharp-wit': nominative ὀξύνοια for ὀξύ-γνοια; ὀξύ- for ὀκ-σ-ύ, from root ὀκ- ὀκ-, kin to Latin *ac-* in *acu-s*, 'needle,' *aer*, 'sharp,' our *edge*, Old High German *egg-jū*, 'I sharpen,' cf. also English *egg on*.

ἀγωνίζονται: from ἀγών-, 'struggle,' from root ἀγ-, 'lead [to war].'

κομισθέντα: neuter plural of participle κομισθέντ- of κομίζ-,



verbal stem from κομιδά-, 'a bringing,' from κομ-, probably kin to our *home*; see above. Hence κομίζω = 'I convey home.'

ζαχαροπλαστεῖον: from ζάχαρα- (nominative ζάχαρης), a foreign word, and πλαστ-εῖο- from πλαστό-, verbal adjective of πλα-, 'make' + locative suffix -εῖο-. Hence πλαστεῖον = 'a place where things are made,' ζαχαροπλαστεῖον, 'a sugar manufactory,' 'a confectioner's shop.'

γλυκίσματα: from stem γλυκ-ι-δ- from γλυκ-ύ-, 'sweet,' probably kin to Latin *dulci-s* for *gulci-s*, to avoid two gutturals.

δροσιστικά: adjective of δροσιστό- from δροσιζ- (δροσιδ-) from δρόσο-, probably for *Fróso-*, kin to ἔρση for *Éρση*, 'dew,' Sanscrit *varsh-a-s*, 'rain,' perhaps Latin *ro-s*, 'dew,' Slavonian *rosa*, Lithuanian *rasà*. Hence δροσίζω = 'I bedew,' 'I cool,' 'I refresh,' δροσιστικά, 'refreshments,' δροσερό-, 'cool.'

ἀφθόνως: adverb of ἀ-φθονο- = 'without grudging' or 'envy.' Hence 'plenteously.' φθόνο-ς probably for φθάνος, kin to φθάνω, 'reach' or 'overtake,' literally 'the overtaker,' personified by the ancient Greeks as 'that which was sure to catch a man,' 'the jealousy,' φθόνος, 'of destiny.'

ἄφιξις: for ἄφ-ικ-σι-ν, from ἀπὸ + ἱκ-, 'to reach,' present (classical) ἀφικνέομαι, 'I arrive,' 'I reach,' for *ἱκ-*, Sanscrit *viç-â-mi*, 'I reach,' 'touch.'

ὀργισθεῖς = ὀργισ-θέντ-ς: from ὀργίζομαι, from ὀργά-.

φρυνάξας: aorist participle nominative masculine singular of φρυναγ- (φρυνάζομαι), 'to be restive,' 'neigh' (of a horse). The root is φρν-, kin to *bray*, the *αγ-* is suffix.

ἐβρόντησε: from βροντα-, verbal stem from βροντᾶ-, 'thunder,' this again a verbal for βρομ-τά- from root βρεμ-, kin (in spite of irregularity as regards initial consonant) to Latin *frem-o*, German *brummen*, Sanscrit *bhram*; perhaps, too, connected, so far as βρε- is concerned, with the foregoing φρν-.

ἐπέτρεπον = ἐπ' for ἐπὶ + ἔτρεπον: ἐπι-τρέπω = literally 'I turn over [to any one],' 'I allow,' 'permit.' τρεπ- [τρακ-] kin to German *dreh-en*, 'turn.'

ἔπαθε (present πάσχω for πάθ-σκω; cf. γινώ-σκω, κ.τ.λ.), 'suffered,' kin to Latin *pat-i-or*, *pat-i-enti-a*, whence our *patience*, &c.

νεῦρα: kin to Latin *nervo-*, where the *r* and *v* are transposed.

ἐκτύπησε: from *κτυπα-*, from *κτύπο-*, the Homeric γδοῦπο- in ἐρίγδονπο-, 'land-resounding,' 'the sound of a blow.' Hence *κτυπάω*, 'I strike,' ἐκτυπήθη μόνος του, 'he was struck or stabbed by himself,' 'committed suicide, or attempted it.'

τοιχο-: distinguished from *τείχος*, with which it is kin, as the partition from the outer wall of a house, *paries*, not *murus*, in Latin, still less *moenia*, 'the walls of a town;' *Wand* as opposed to *Mauer* in German.

πάτωμα[τ], literally 'that which is trodden;' from *πατο-*, 'path,' whence *πατό-νω* (not found), 'I make a path of,' *πατέω*, 'I tread.' Hence *πάτωμα* = 'floor,' 'storey,' τὸ ἄνω πάτωμα, 'the upper storey,' τὸ κάτω πάτωμα, 'the lower storey.'

παντοῦφλα: from the French *pantoufle*, 'a slipper.'

ἐξαπλωθεῖσα: from ἐξαπλόνω, literally 'to simplify one's self out,' 'to stretch one's self out,' 'to lie down,' from ἀ-πλό-ο-, 'one-folded,' *sim-ple-c-s*, *simplex*; *πλο-* is kin to Latin *pli-* in *plica*, and our *fol-* in *fold*. Hence, too, διπλό-ο-ς (διπλοῦς), 'double,' τριπλοῦς, 'threefold,' τετραπλοῦς, 'fourfold,' κ.τ.λ. ἀ- = σα-, also ὁμ- ἄμ- = σομ- σαμ-, kin to Latin *sim-* in *sim-plex*, *sim-ilis*, our *same*, &c.

λειπόθυμον: from *λειπ-*, imperfect stem of *λιπ-*, 'leave,' and *θυμός*, 'soul,' 'spirit.' Hence *λειπόθυμος*, 'with failing spirit,' 'faint' (ὁ καὶ ἥ).

πεισθῆ: for *πειθ-σ-θῆ*, from *πειθ-πιθ-*, 'to persuade,' kin to *fid-* in *fides*, 'fidelity,' &c.

ικανήν: from root *ικ-*, 'reach.' Hence *ικανὸ-ἀ-* = 'what reaches,' 'is sufficient.'

ἦν: the classical form (active) for the Modern middle ἦτο(ν) in more general use.

καταιγίδος: stem *καταιγίδ-*, compound of *κατὰ* and *αἰγ-ιδ-*, 'a

storm' = 'a downright storm,' 'a tempest.' αἶγ- kin to εἶγ- in ἐπ-είγω, 'I urge on,' Sanscrit *ēg'-ā-mi* for *aig-ā-mi*, 'I shake, 'tremble,' perhaps cognate with Latin *aeg-er*, 'sick,' 'trembling,' 'infirm,' also with αἰγείρος for αἶγ-ερ-ο-ς, 'the aspen,' 'the quivering tree.'

ἀποτέλεσμα: from ἀποτέλειω, 'finish off' = 'the finishing off,' 'the result,' 'the issue.'

ἐπαυσε: active used intransitively of παύ-, 'to stay,' kin to παύ- in *pau-sa* (Latin), 'pause,' also in *pau-l-us*, *pau-c-us*, and the English *few*. Cf. Eccles. xii. 3: "The grinders cease because they are few."

σπαραξικάρδιον: from σπαρακ- (σπαράκω, σπαράσσω, ἐσπάραξα), 'rend,' from root σπαρ- + suffix -ακ-, found also in σπαίρω [σπάριω], ἀσπαίρω, 'to quiver,' kin to our *spring*, German *springen* intransitive, and *sprengen* transitive + καρδ-, *heart* + adjectival suffix -ω- + ν.

τριωδίαν: from τρι-, *three*, and ᾠδή- for αἰοιδά-, 'song,' from root αἰεῖδ-, 'sing,' for ἀφειδ-, kin to ὑδ-ω, ὑδ-έ-ω, 'I sing,' ἀηδὼν [ἀφᾠδὼν], 'the nightingale,' Sanscrit *vād-ā-mi*, 'I speak,' 'I say.'

ἀπελπιστικὴν: from ἀπελπιδ- (ἀπελπίζω), 'despair,' from ἀπὸ + ἐλπίδ-, 'hope.'

ζητοῦντος (ζητ-έ-οντ-ος): from ζητε-, from root ζη + suffix τε for 3η = 3ᾱ-, Sanscrit *ja-*, 'to go,' so that ζητέω meant originally, 'I go about.' Compare the more modern γυρεύω from γύρο-, 'a circle,' literally 'I go about in a circle.' Hence 'I seek,' cf. also *chercher*, *cercare*, i.e. Latin *circare*, Albanian *k'ërk'umun*, 'seek.'

ἄδρην: feminine accusative of ἄδρῶν, kin (-ρῶ- = suffix) to ἄδην, also ἄδην for σάδ-η-ν. The root is σα-, found in Latin *sa-tur*, *sa-tis*, &c., in German *satt*, 'satisfied,' our *sad*.

ἀξιούντος = ἀξιό-οντ-ος: from ἀξίω- (ἀξιό-ω, ἀξιόνω), 'count worthy,' from adjective ἄξιος, i.e. ἄγ-σι-ο-, literally 'takeable,' 'acceptable.' Hence ἀξιούντος = literally 'counting worthy, and so claiming.' Hence, too, ἀξίωμα, 'dignity,' 'office,' ἀξία, 'worth.'

πληρώση: from πληρο-, verbal stem from πλήρες-, 'full,' explained above. Hence πληρόνω, literally 'I fulfil,' i. e. demands, and thus = 'pay.'

δυσχερῇ: stem δυσχερῆς-, literally 'ill to handle,' 'ill for the hand,' from δυσ-, 'ill,' and χερ- (nominative χεῖρ, genitive χερός and χειρός), 'hand.'

δυσέκβολον = 'hard to get out of,' 'hard of exit' (ἐκβολή), from ἐκ and βαλ- (ἐκβάλλω), 'put out,' and intransitively 'get out.'

διελύθη: aorist passive of διαλυ-, from δια, δφιὰ, 'apart,' and λύ-, kin to our *loo-* in *loose*. Hence διαλύω, 'loose apart,' 'dissolve,' 'disperse.'

ἐξακριβώσωμεν: ἐξακριβο- from ἐξ, 'out,' ἀκριβο-, bye-form of ἀκριβῆς-, 'exact,' probably for ἀκρυβῆς-, from ἀ + κρυβ-, 'hide;' cf. ἀληθές. κρυβ- seems to be a shorter form of καλυβ- (καλύπτω, 'Apocalypse'), kin to *cel-are*, whence *conceal*, -υπ-τ- being extension; καλ-ιά, 'hut,' Old High German *hel-an*, Modern High German *hehl*, *verhehlen*. Hence ἀκριβής = 'unconcealed,' 'clearly discovered,' 'accurate,' in both active and passive sense. Usage has decided that the form ἀκριβέω- shall be retained in the original sense, while ἀκριβό- means 'dear' in both senses, e. g. τὸ ψωμὶ εἶνε ἀκριβόν, 'bread is dear,' and ἀκριβή μου μητέρα, 'my dear mother.'

ὠρκίσθη: from ὀρκίζ-, from ὄρκο-, 'oath.'

#### EXERCISE XIV.

Τίνες ἔμειναν μόνοι; Οἱ δύο σύζυγοι. Τί ἔκαμαν, ἀμφότεροι ἐνύπνῳ, καίτοι διάφορα αἰσθήματα ἐκύμαινον τὰς καρδίας των, ἣ, ἂν θέλετε, αἱ καρδίαι των ἐκυμαίνοντο ὑπὸ διαφόρων αἰσθημάτων. Ἐπὶ τέλους ἡ Πασιφάη δὲν ἠδύνατο πλέον νὰ κρατηθῇ. Δὲν ἐκθυμάνθη (ξεθυμάνθηκα), λέγει, ἀρκούντως ἀκόμη. Ὅριστε τῶρα τί λέγεis; Τί λέγω; ἀπήντησε μελιχίως ὁ σύζυγός της· ἐγὼ λέγω νὰ μὴν πᾶμε; καὶ πῶς νὰ πᾶμε ἀφ' οὗ ἁρρώστησε τοῦ ἀνθρώπου ἡ γυναῖκά του (γυνή του); Σεῖς οἱ ἄνδρες πιστεύετε πολλά. Ἐγὼ



ὁμως φαντάζομαι ἀρκούντως καλὰ τί θὰ ἔτρεξε μεταξύ των. Συμβαίνει τακτικὰ μίαν φορὰν τοῦλάχιστον τῆς ἐβδομάδος νὰ τσακωθοῦν, καὶ αὐτὴν τὴν φορὰν φαίνεται πὺς ἡ καταγίς ἔξεσπασε εἰς τὸ κεφάλι μας· τὰ εἶδές τα. Ἡ γυναικεία ὀξύνοια εἶνε βεβαίως γνωστὴ εἰς τοὺς ἀναγνώστας μας. Πολλάκις καὶ αὐτοὶ ἂν ἦνε ἄνδρες προσεπάθησαν ματαίως νὰ κρυβῶσι ἀπὸ τῆς περιεργείας τῶν γυναικῶν. Τί κρίμα νὰ διώξῃ ἡ Κυρία Σουσαμάκη ὅλα τὰ γλυκίσματα καὶ δροσιστικὰ τὰ τόσον ἀφθόνως ἀπὸ τὸ ζαχαροπλαστεῖον κομισθέντα. Δὲν ἔπρεπε ὁμως νὰ φρονάξῃ καὶ βροντήσῃ ὁ κύριος συζυγός της ἀφ' οὗ ἔμαθε τοῦτο. Τοῦτο δὲν ἐπέτρεπον οὔτε αἱ τριάκοντα τῆς προικὸς του χιλιάδες οὔτε τὰ καλὰ ἦθη. Ἐπίσης ἡ Σουσαμάκαινα καίτοι ἔπασχε τὰ νεῦρά της δὲν ἔπρεπε νὰ κτυπήσῃ τὸν Ὀρέστην διὰ τῆς παντούφλας της, οὔτε νὰ προσποιηθῇ τὴν λειπόθυμον ἂν δὲν ἦτο τῇ ἀληθείᾳ λειπόθυμος, τὸ ὁποῖον δὲν ἐφαίνετο πιθανὸν (probable) κατὰ τὴν δύναμιν μεθ' ἧς ἐκτύπησε τὸν ἄνδρα της. Ἴδου τὸ ἀποτέλεσμα παρὰ τῷ Κυρίῳ Παρδαλῷ. ὦ ταλαίπωρε Θεόδωρ! εὐρίσκεσαι εἰς δυσχερῇ καὶ δυσέκβολον θέσιν. Τὶ ἀπελπιστικὴ καὶ σπαραξικάρδιος σκηνή. Ὁ Παρδαλὸς ἀξιοῖ νὰ πληρώσῃ μίαν μόνον δραχμὴν. Ὁ ἀμαξηλάτης ὁμως ζητεῖ ἀδρὰν ἀποζημιώσων ἐπὶ τῷ ματαίῳ κόπῳ. Ὁ κύριος ἦτο ὀργισμένος, ἀλλὰ τέλος πάντων ἡ σκηνὴ διελύθη, καὶ ἡ Εὐφροσύνη ὠρκίσθη νὰ μὴν ὑπάγῃ πλέον ποτε εἰς ἐσπερίδα οἷαν δῆποτε.

Why did Euphrosyne swear she would never go again to any evening party whatsoever? We will not describe the scene: it is too (πάρα πολὺ) heartrending and desperate to describe. How terrible was the result of the tempest! The wall was beaten with hands, the floor with feet, and Orestes with a slipper. Moreover, Pasiphae had a nervous attack, and pretended to faint away. But these things were but the beginning of evils. The cabman had to be (ἔπρεπε νὰ) indemnified for his vain trouble. Mr. Pardalos got angry, and Mrs. Pardalos swore a frightful oath. All this happened because Pasiphae had driven away the refreshments so abundantly brought from the

confectioner's. What wonder (τί θαῦμα) if Susamákis stormed and raged? The curiosity of our readers will have guessed most correctly that the pair (οἱ σύζυγοι) had quarrelled. This generally happened regularly once or twice a week, at least. Oh, my life! The man's wife is ill. What can he do? She does not cheat me, however, said the lady, so she needn't think it. We are both silent because we have nothing to say, though various sentiments agitate our breasts. No man can find sufficient vent for his anger by merely panting. He must say something, but he need not swear. If he must, it is better that he should remain alone. In vain does Mrs. Susamákis strive to escape the keen-wittedness of Mrs. Pardalós. She fancies accurately enough what must have happened betwixt her and her husband.

## PART II.

## INTRODUCTION.

THE student will by this time have attained so complete an insight into the general structure of the Greek language, that he will have no difficulty in seeing his way through the following conversational sentences.

## HOW TO USE THE DIALOGUES.

(a) First learn a page by heart, committing each column to memory, so far as to be able, when the right-hand column is covered with a sheet of paper, to recall the words by looking at the left.

(b) Now write out in an exercise-book the left-hand column from sight; put the "Guide" out of view, and translate on the opposite page from memory.

(c) Open the "Guide," and correct carefully any mistakes, down to every accent and breathing.

(d) Re-write till there remains no jot or tittle to correct.

(e) Practise yourself in the composition of original dialogues (1) by ringing the changes on the column already written out, e. g. :—

Προετοιμάσθη ἡ ἀναχώρησις. Προετοιμάσθησαν τὰ πάντα.  
Εἶνε ἔτοιμα τὰ πάντα; Μὴ λησμονῆτε τὴν ἀναχώρησιν τῆς  
ἀμαξοστοιχίας. Ἡ ἀμαξοστοιχία ἀναχωρεῖ. Ἡ ἀμαξοστοιχία  
φθάνει ἀργά, κ.τ.λ.

(f) Afterwards these original exercises may be enlarged to any extent by consulting the classified vocabulary at the end of the book, Part III.

## CONVERSATIONS.—ΔΙΑΛΟΓΟΙ.

Δια = 'between two' + λόγο- = 'word,' 'discourse.'

## A. JOURNEY TO GREECE.—Ταξίδιον εἰς τὴν Ἑλλάδα.

ταξίδιον, diminutive of τάξι-ς = τάγ-σι-ς, literally 'an order,' 'arrangement,' 'mission.' Hence ταξίδιον = 'little mission,' 'trip,' 'journey.'

Προετοιμάσθητε κατὰ πάντα διὰ τὴν ἀναχώρησιν;

Are you all ready to go? (lit. Did you prepare yourself in everything for the departure?).

Τὰ πράγματά σας εἶνε πάντα ἔτοιμα;  
Τὰ πάντα εἶνε ἔτοιμα.

Are your things all ready?  
Everything is ready.

Μὴ λησμονῇτε ὅτι τὸ γραφεῖον τῶν εἰσιτηρίων κλείεται πέντε λεπτὰ πρὸ τῆς ἀναχωρήσεως τῆς ἀμαξοστοιχίας.

Don't forget that the ticket office closes five minutes before the departure of the train.

Ὅχι εἰς τὴν Ἀγγλίαν!

Not in England!

Ἐκτὸς δὲ τούτου ἔλαβον τὸ εἰσιτηρίον μου προηγουμένως.

And besides, I have taken my ticket beforehand.

Πολὺ καλὰ· ἀλλὰ τὰ κιβώτιά σας;

Very well. But your boxes?

Ἀνέγνωσα κάπου εἰδοποιήσιν, ὅτι πᾶσα ἀποσκευὴ φθάνουσα πολὺ ἄργα κρατεῖται ὀπίσω μέχρι τῆς ἀκολουθοῦσης ἀμαξοστοιχίας καὶ ὑποβάλλεται εἰς ἔξοδα μετακομίσεως.

I have read somewhere a notice that all luggage arriving too late is kept back till the next train, and is subject to charge for carriage.

Εἰς τὴν Ἀγγλίαν ἐναντίως δὲν μετακομίζεται διόλου ἀλλὰ κρατεῖται εἰς τὸ γραφεῖον τῶν χαμένων πραγμάτων.

In England, on the contrary, it is not forwarded at all, but is kept at the lost luggage office.

Τοῦτο ὅμως προεφυλάχθην καὶ ἐμίσθωσα βαστάζον νὰ κουβαλήσῃ τὰ πράγματά μου εἰς τὸν σταθμόν.

I have provided, however, against this, and have hired a porter to carry my things to the station.



\*Ελαβα θέσιν εἰς τὸ παντοφορεῖον  
τοῦ σιδηροδρόμου ὥστε δὲν θὰ  
χρειασθῶ ἄμαξαν.

\*Ἰδοὺ ἐφθάσαμεν εἰς τὸν σταθμόν.

Τί πράγματα ἔχετε, κύριε;

\*Ἐχω δύο κιβώτια, ἓνα σάκκον  
ὁδοιπορικόν, καὶ μίαν πιλοθήκην  
διὰ τὴν ἄμαξαν τῆς ἀποσκευῆς.

Ταῦτα θέλω νὰ ἐγγράψω.

Τὰ λοιπὰ μου πράγματα θὰ πάρω  
μαζὺ μου.

Δηλαδή ποδοτύλιγμα, βακτηρίαν,  
τρῆς τέσσαρας φακέλλους, ὄπλον,  
κυνάριον, δύο τουρκικὰς καπνο-  
σύριγγας καὶ ἓνα χελώνιον ζων-  
τανόν.

\*Ὡς πρὸς τὰ ἄλλα ἂς ᾗνε· ἀλλὰ  
διὰ τὸ κυνάρι (τὸ σκυλάκι) πρέπει  
νὰ ληφθῇ ἰδιαιτέρον γραμματίον,  
καὶ αὐτὸ πρέπει νὰ ὑπάγῃ μὲ τὴν  
ἀποσκευήν.

Τὸ χελῶνι ὅμως πρέπει ν' ἀφήσῃτε  
ὀπίσω· ζωῦφια δὲν μετακομί-  
ζομεν.

Ζωῦφια! λοιπὸν τὸ χελῶνι τὸ  
καταριθμεῖς εἰς τὰ ζωῦφια;

Μάλιστα, ἐφέντη, εἶνε ἔντομον.

\*Ἐντομον! βρὲ ἀδελφέ! ποῦ ἐσ-  
πούδασας;

Σὲ παραπέμπω εἰς τὸν Ζωολογικὸν  
Κήπον καὶ ἐκεῖ θὰ μάθῃς, ἂν  
ἔχῃς μυαλό 'ς τὸ κεφάλι, ὅτι τὸ  
χελῶνι εἶνε τετράποδον ἑρπετόν  
καὶ ὅτι τὰ ἔντομα εἶνε ὅλα  
ἐξάποδα.

\*Ἰδοὺ ἐν σελίνιον τιμὴ τῆς εἰσόδου  
εἰς τὸν Ζωολογικὸν Κήπον, ἐκτὸς  
τῆς Δευτέρας ὅταν εἶνε μόνον  
ἐξάπενον.

I have taken a place in the railway  
omnibus, so I shall not want a  
cab.

Here we are (arrived) at the  
station.

What luggage have you, sir?

I have two trunks, a travelling-  
bag, and a hat-box, for the  
luggage van.

These I wish to register.

My other luggage I will take  
with me.

That is to say—a foot-wrapper, a  
stick, three or four parcels, a  
gun, a lap-dog, two Turkish  
pipes, and a live tortoise.

As for the rest, let them pass;  
but for the dog a separate  
ticket must be taken, and he  
must go in the van.

As for the tortoise, you must  
leave that behind: we don't  
convey vermin!

Vermin! So you reckon a tortoise  
among the vermin?

Certainly, sir; it's an insect.

An insect! My good fellow, where  
did you go to school (study)?

I refer you to the Zoological  
Garden(s), and there you will  
learn, if you have any brains  
in your head, that the tortoise  
is a four-footed reptile, and that  
insects are all six-footed.

There's a shilling for you, the price  
of admission to the Zoological  
Gardens, except on Mondays,  
when it is only sixpence.

Αν εὐκαιρῆς τὰς Δευτέρας, πᾶγε  
δύο φορές διὰ τὴν φωτισθῆς  
καλλίτερα.

\*Ὡ αὐτὸ εἶνε ἄλλο ζήτημα, κύριε!  
Καὶ τῶρα ἐνθυμούμαι ὅτι ὁ ξενο-  
δόχος ἐκεῖ πέρα ἔχει βιβλίον μὲ  
τέτοια θεριὰ μέσα. \*Ὡς ἦνε  
λοιπόν. Μόλον τοῦτο αἱ λέξεις  
τετράποδον καὶ ἐξάποδον ἔχουν  
ἄλλην σημασίαν εἰς τὴν ἰδικήν  
μου δουλείαν.

Τόσφ τὸ καλλίτερον! κύτταξε λοιπόν  
τὴν ἰδικήν σου δουλείαν, καὶ ἄφετε  
εἰς ἐμένα τὰ τετράποδα ἐρπετά.

Τίνα θέσιν ἐλάβετε;

Τρίτης τάξεως.

Διατί ταξιδεύετε τρίτην;

Διότι δὲν ὑπάρχει τετάρτη.

Εἰς τὴν Ἰρλανδίαν ὅμως ὑπάρχει.

Μάλιστα· πολλὰ ἀλλόκοτα πράγ-  
ματα ὑπάρχουν ἐκεῖ· τέσσαρες  
τάξεις, καὶ τάξις οὐδεμία· τοῦ-  
λάχιστον μεγάλη ἀταξία.

Μήπως καὶ ἐν Ἑλλάδι εὐρίσκεται  
μεγαλητέρα εὐταξία;

Θὰ ἴδῃτε.

Take your places, please.

Come, let us get in quick.

Don't go so near the engine.

Let us try to get a seat near the  
door.

I like to have my back towards  
the engine, so as to escape the  
wind and dust.

I hear the third bell. We are  
going to start.

Ἰδού τὸ σύριγμα!

What a length the train is!

If you have time on Mondays, go  
twice, that you may be more  
thoroughly enlightened.

Oh, that alters the question, sir!

And, now I come to think of it,  
the landlord over the way has a  
book with those kind of creatures  
in it. I daresay you're right  
(lit. Let be then). All the same,  
four-foot and six-foot have an-  
other meaning in my business.

All the better! Mind your own  
business then, and leave the  
four-footed reptiles to me.

What place have you taken?

Third class.

Why do you travel third?

Because there's no fourth.

There is in Ireland, however.

Yes, indeed; there are many  
strange things in Ireland.  
Four classes (orders), and no  
order—at least, great disorder.

Is there better order to be found  
in Greece?

You will see.

Λάβετε τὰς θέσεις σας, παρακαλῶ.

Ἐλάτε, ὡς εἰσελθωμεν γρήγορα.

Μὴ πηγαίνετε τόσον πλησίον τῆς  
μηχανῆς.

\*Ὡς προπαθήσωμεν νὰ καταλάβωμεν  
θέσιν παρὰ τὴν θύραν.

\*Αγαπῶ νὰ ἔχω τὰ νῶτα ἐστραμ-  
μένα πρὸς τὸ μέρος τῆς μηχανῆς,  
ὥστε νὰ ἀποφεύγω τὸν ἀνεμον  
καὶ τὸν κονιορτόν.

\*Ακούω τὸν τρίτον κῶδωνα. μέλ-  
λομεν ν' ἀναχωρήσωμεν.

That's the whistle?

Τί μῆκος ὁπου ἔχει ἡ ἀμαξοστοιχία!

Do you know whether it stops at Redbill?

The time-table says it passes without stopping.

Wait! It does not pass at all.

What a pace!

We have already come thirty miles.

Have you had your luggage booked?

Yes; here is the ticket they gave me.

Keep it carefully. You must give it up when you arrive, in order to get your luggage.

Ταξιδεύομεν ὀγλήγορα.

Φοβοῦμαι μὴ ἐξέλθωμεν τῆς τροχιάς.

Κλονίζεται φρικτὰ ἡ ἄμαξα.

Ἡ αἰτία εἶνε ὅτι ἀπέχομεν μακρὰν τῆς μηχανῆς.

Ἴδου ἔρχεται μία ἀμαξοστοιχία.

Εἶνε τῆς ἐπιστροφῆς.

Φαίνεται ὅτι εἶνε ἐπὶ τῆς ἡμετέρας ὁδοῦ.

Μὴ ταράττησθε. Αἱ ἐπιστρέφουσαι ἀμαξοστοιχίαι πορεύονται πάντοτε ἐπὶ τῆς ἄλλης γραμμῆς.

Ἴδου ἐφθάσαμεν εἰς τὸν πρῶτον σταθμόν.

Πόσον θὰ μείνωμεν ἐδῶ;

Ὅχι πλέον τῶν τριῶν λεπτῶν.

Σωστὰ φθάνει νὰ καύσωμεν τὰ χεῖλη μας καταπίνοντες ζεστόν καφέν.

Ἴδου πάλιν ἐξεκινήσαμεν.

Εἴμεθα εἰς τὸ σκότος.

Εἶνε ὑπόγειον ὄρυγμα.

Where are we now?

Ὁμοιάζει ὅτι εἴμεθα εἰς τὸν ἀέρα ἀπηωρημένοι.

Ἦξεύρετε ἂν σταματᾷ εἰς Κοκκινόβουνον;

Τὸ δελτίον λέγει ὅτι διαβαίνει χωρὶς νὰ σταθῇ.

Στάσου! δὲν διαβαίνει διόλου.

Ὅποιον τάχος!

Διεδράμομεν (διετρέξομεν) ἤδη τριάκοντα μίλια.

Ἐνεγράψατε τὰ πράγματά σας;

Μάλιστα καὶ ἰδοὺ ἡ ἀπόδειξις ἦν μου ἔδωκαν.

Φυλάξατέ το προσεκτικῶς· πρέπει νὰ τὸ παραδώσῃτε ὅταν φθάσῃτε, ἵνα παραλάβῃτε τὰ πράγματά σας.

We are travelling quickly.

I am afraid we shall run off the rails.

The carriage shakes frightfully.

The reason is that we are a long way from the engine.

Here is a train coming.

It is the up (return) train.

It looks as if it were on our line (way).

Do not be alarmed. The up trains always travel on the other line.

Here we are at the first station.

How long shall we stop here?

Not more than three minutes.

Just time enough to scald our lips with swallowing hot coffee.

We are off again.

We are in the dark.

It's a tunnel.

Ποῦ εἴμεθα τώρα;

It is as though we were hung in mid-air.

We are passing over a viaduct?

Διαβαίνομεν ἐπὶ ὁδωγαγείου ἢ γε-  
φυρωτῆς ὁδοῦ.

Ἐπὸς ὀλίγου θὰ ᾤμεθα εἰς τὸ τέρμα.

We shall soon be at the end  
(terminus).

Τέλος ἰδοὺ ἐπεβιβάσθημεν εἰς τὸ  
πλοῖον.

Here we are at last, on board ship.

Βρωμῇ κατράνι τρομερά.

It smells horribly of tar.

Ἵγιεινὴ ἡ ὁσμὴ.

The smell is a wholesome one.

Ἴσως· ἀλλὰ αἰσθάνομαι κεφαλαλ-  
γίαν καὶ κατέχομαι ὁλος ἀπὸ  
ρίγους.

Perhaps; but I feel a headache,  
and am all of a chill.

Βρὲ ἀδελφέ! τοῦτο δὲν εἶνε κατράνι.  
εἶνε ναυτία (θαλασσοζάλη).

Bless you! that is not tar. It's  
sea-sickness.

\* Ἀς ἀναβῶμεν ἐπὶ τοῦ καταστρώ-  
ματος· ὁ δροσερὸς ἀήρ θὰ σέ  
ὠφελήσῃ.

Let's go on deck. The fresh air  
will do you good.

Ἀν ζαλίζεσθε ἐδὼ μεταξὺ τοῦ  
Δοβρίου καὶ τοῦ Καλαισίου, τί  
θὰ κάμῃτε μεταξὺ τῆς Μασσαλίας  
καὶ τοῦ Πειραιῶς;

If you are sea-sick here, between  
Dover and Calais, what will  
you do between Marseilles and  
the Piræus?

Μάλιστα· “εἰ ἐν τῷ ὑγρῷ ξύλῳ  
ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί  
γένηται;”

Yes, indeed: “If they do these  
things in the green (wet) tree,  
what shall be done in the dry?”

Μετάφρασον τοῦτο εἰς τὴν καθο-  
μιλουμένην.

Translate that into Modern Greek  
(the spoken language).

\* Ἀν εἰς τὸ ὑγρὸν ξύλον πράττωσι  
ταῦτα, τί θέλει γείνει εἰς τὸ  
ξηρόν;

That's about what we should say  
nowadays.

Ἔτσι πῶς λέγομεν σήμερον.

But even in the original, every  
one understands it.

\* Ἀλλὰ καὶ εἰς τὸ πρωτότυπον πᾶς  
τις τὸ καταλαμβάνει.

Ὁ ἄνεμος εἶνε οὖριος.

The wind is in our favour.

Τίς εἶνε οὗτος ὁ ἐπὶ τοῦ ἐμβόλου;

Who is that man on the paddle-box?

Εἶνε ὁ πλοίαρχος· ἀναβαίνει ἐκεῖ  
διὰ τὰ δώση διαταγὰς.

It is the captain. He goes up  
there to give orders.

Ἦ ἀποθαλασσιὰ εἶνε μεγάλη.

The tide is strong.

Ἦκουσα πῶς δὲν ἔχει ἄμπωτιν καὶ  
παλίρροϊαν εἰς τὴν Μεσόγειον  
θάλασσαν.

I have heard there is no tide (no  
ebb and flow) in the Medi-  
terranean.

It is true.

How is it, then, that the Greeks have three words for it?

Their learned men have manufactured them, or at least have adapted them.

And besides this, you know, the Greeks are and always were splendid sailors, and are found in all parts of the world.

More than this, they are tremendous linguists, and manufacture words by the yard.

Σηκώνουν πανία.

Θὰ ἔχομεν ὀγλήγορον διάπλουν.

What a lovely voyage.

Πόσους κόμβους κόμνομεν τὴν ὥραν;

\* Ἀς ἐρωτήσωμεν τὸν πηδialiούχον.

Παίρνομεν δέκα κόμβους τὴν ὥραν.

Βλέπω τὴν ἀκτὴν.

Θὰ φθάσωμεν εἰς ὀλίγον.

Ἴδου ἐφθάσαμεν.

Πότε φεύγει ἡ ἀμαξοστοιχία διὰ τοὺς Παρισίους;

Εἰς τὰς ἐννέα καὶ ἥμισυ (ἐννιδέμισο).

Πότε θὰ φθάσωμεν ἐκεῖ;

Δὲν ἠξεύρω ἀκριβῶς.

Περὶ τὰς δύο, νομίζω.

Διεδράμομεν ἤδη τρία χιλιόμετρα.

Σταματῶμεν.

Ἐσταματήσαμεν.

Πόσην ὥραν μένουں ἐδῶ;

Ὀλόκληρον τέταρτον τῆς ὥρας.

Τόσφ τὸ καλλίτερον διότι ἀρχίζω νὰ πεινῶ καὶ νὰ διψῶ.

\* Ἀσπρoγενματίσωμεν λοιπὸν ἔχομεν καιρόν.

Εἶνε ἀλήθεια.

Πῶς λοιπὸν ἔχουν οἱ Ἕλληνες τρεῖς λέξεις δι' αὐτήν.

Τὰς κατεσκεύασαν οἱ λογιώτατοι τῶν, ἢ τοὐλάχιστον τὰς ἐφῆρ-  
μοσαν.

Καὶ ἐκτὸς τούτου, ἠξεύρετε ὅτι οἱ Ἕλληνες εἶνε καὶ πάντοτε ἦσαν τρομεροὶ ναῦται καὶ εὐρίσκονται παντοῦ τοῦ κόσμου.

Πρὸς τοῦτοις εἶνε καὶ τρομεροὶ φιλόλογοι καὶ δημιουργοῦσι τὰς λέξεις κατὰ πῆχυν.

They are hoisting sail.

We shall have a short passage.

Τί χρυσὸ ταξίδι.

How many knots are we making an hour?

Let's ask the steersman.

We are making ten knots an hour.

I see the shore.

We shall soon be there.

Here we are.

When does the train start for Paris?

At half-past nine.

When shall we get there?

I don't know exactly.

I think about two.

We have already come three kilometres.

We are stopping.

We have stopped.

How long do they stop here?

A full quarter of an hour.

All the better, for I am beginning to get hungry and thirsty.

Let us breakfast, then. We have time.

Plenty.

Ἰδοὺ τέλος πάντων ἐφθάσαμεν  
ὕγιεις καὶ σῶοι, δόξα τῷ Θεῷ, εἰς  
τοὺς Παρισίους.

Τώρα διὰ τὴν Μασσαλίαν.

Ἄλλὰ ποῦ νὰ περάσωμεν τὴν  
νύκτα;

Εἰς ξενοδοχεῖον, ὑποθέτω.

Εἰμπαρεῖτε νὰ μοὶ συστήσητε καλὸν  
καὶ εὐθηνόν;

Μάλιστα, ἀλλὰ μυστικά! διότι,  
ἀφοῦ ἐνδεχόμενον νὰ τυπωθοῦν  
τὰ λόγια μου, ὁ κόσμος θὰ ἔλεγε  
ὅτι ἐδωροδοκῆθην διὰ τὴν σύ-  
στασιν.

Ἐδῶ τοῦλαχιστον εἶνε ξενοδοχεῖον  
ἔχον ἄρκετὰ καλὴν ὄψιν καὶ  
πλησίον τοῦ σταθμοῦ τοῦ σιδηρο-  
δρόμου.

Ἀλλὰ τί σημαίνει τοῦτο, ἀφ' οὗ  
φεύγομεν αὔριον ἀπὸ ἄλλου  
σταθμοῦ εἰς τὸ μεσημβρινὸν  
μέρος τῆς πόλεως;

Ὅχι τώρα πλέον· εἰμποροῦμεν νὰ  
ἐξακολουθήσωμεν τὸ ταξίδιον μας  
χωρὶς ν' ἀλλάξωμεν σταθμόν.

Λοιπὸν ἂς κουδονίσωμεν ἐδῶ.

Have you a double-bedded room  
(to let)?

I don't know, sir; but I will ask  
the landlord.

Gentlemen, I have one bedroom  
with two beds.

On what floor?

On the second.

Bring us soap, water, and towels:  
we want to wash.

But what a tiny basin!

It's the custom in France, sir.

\*Αφθονον.

Here we are at last, safe and  
sound, thank God, in Paris.

Now for Marseilles.

But where are we to pass the  
night?

At a hotel, I suppose.

Can you recommend me a good,  
cheap one?

Yes, but in confidence; for, since  
it is possible my words may be  
printed, the world would say I  
had taken a bribe for my re-  
commendation.

Here, at all events, is an inn which  
looks well enough, and is near  
the railway station.

What does that matter? We  
shall have to start to-morrow  
from another station in the  
south part of the town.

This is no longer the case. We  
can continue our journey with-  
out change of station.

Let us ring here, then.

\*Ἐχετε δωμάτιον μὲ δύο κρεβάτια  
(δύο κλίνας) δι' ἐνοίκιον.

Δὲν ἤξεύρω κύριε, ἀλλὰ θὰ ἐρωτήσω  
τὸν ξενοδόχον.

Κύριοι, ἔχω ἓν δωμάτιον μὲ δύο  
κλίνας.

Εἰς ποῖον πάτωμα;

Εἰς τὸ δεύτερον.

Φέρετέ μας νερὸν μὲ σαποῦνι καὶ  
προσόψια· θέλομεν νὰ πλυνθῶμεν.

Ἀλλὰ τί μικρὸν λεκανίδιον!

Οὕτως συνειθίζεται εἰς τὴν Γαλλίαν  
κύριε.

And as for the soap, haven't you brought your own?

No; I forgot that this is also the custom in France.

Tell us how often do people wash a day in France?

According to taste, and to necessity.

To tell you a tale, however:—

Εἶχά ποτε φίλον Γάλλον ταξιδεύοντα εἰς τὴν Ἀγγλίαν· καὶ ἐπῆγε εἰς ξενοδοχεῖον ἐν Λονδίῳ. Ἐφαγε, ἐπλάγιασε καὶ τὸ ἑπαύριον ἐσηκώθη καὶ κυττάζας εἰς τὸ κάτοπτρον ἐφώναξε, “Φεῦ! ἔχω τὸν ‘μαῦρον θάνατον,’ πάγω πλὴν! τελειώνω! πᾶρε μου τὸν ἱατρὸν!”

Δὲν ἦτον ὅμως τίποτε παρὰ ὁ καπνὸς τοῦ Λονδίνου.

Ὅστε βλέπετε κύριοι ὅτι ἐνδεχόμενον νὰ πλύνῃται ὁ Γάλλος εἰς τὴν ἰδικήν του πατρίδα μίαν φορὰν εἰς μικροσκοπικὸν λεκανίδιον, χωρὶς σαποῦνι, καὶ νὰ ᾔῃ καθαρώτερος ἀπὸ τὸν Ἀγγλον ὁ ὁποῖος λούεται καὶ πλύνεται τρὶς ἢ τετράκις τὴν ἡμέραν.

Ἐν τούτοις ἡ ὑπηρετρία θὰ σᾶς φέρῃ εὐθὺς σαποῦνι, νερὸν καὶ προσόψια.

Will you order supper, gentlemen?

At what o'clock is your ordinary? (lit. Do they eat together?).

At eight precisely.

Now while that joker is gone, it's an excellent opportunity to examine the beds.

Φεῦ! γίνομαι κατ' ἀνάγκην ἐντομολόγος!

Καὶ ὡς πρὸς σαποῦνι, δὲν ἐφέρετε τὸ ἰδικόν σας;

Ὁχι. ἔλησμόνησα ὅτι καὶ τοῦτο συνειθίζεται εἰς τὴν Γαλλίαν.

Πέτε μας ποσάκις πλύνονται οἱ ἄνθρωποι εἰς τὴν Γαλλίαν.

Κατὰ τὴν ἀρέσκειαν, καὶ τὴν ἀνάγκην.

Νὰ σᾶς εἶπω παραμύθιον ὁμως:—

I had a French friend once on a journey in England, and he went to a hotel in London. He ate (had supper), went to bed, got up next morning, and, looking in the glass, cried out, “Oh! I've got the black death! It's all over with me! I'm dying! Fetch me the doctor!”

It was nothing but London smoke, however.

So you see, gentlemen, it may be that the Frenchman washes once (in his own country), with a minute basin, and no soap, and yet is cleaner than the Englishman who bathes and washes three or four times a day.

Meanwhile, the chambermaid will bring you soap, water, and towels directly.

Θέλετε νὰ παραγγεῖλητε τὸ δείπνόν σας κύριοι;

Ποίαν ὥραν συντρῶγουν;

Εἰς τὰς ὀκτὼ ἀκριβῶς.

Τῶρα ποῦ ἔφυγε ἐκεῖνος ὁ μασκαρᾶς, ἐξαίρετος ἡ εὐκαιρία νὰ ἐξετάσωμεν τὰς κλῖνας.

Oh! I'm turning entomologist, perforce.

Τί πιάνεις· λεπιδόπτερα; πετα-  
λούδαις;

Τίποτε τὸσον εὐχάριστον! ἀφανί-  
πτερα καὶ ἡμίπτερα· ψύλλους καὶ  
κοριοὺς.

Δὲν πειράζει· θὰ τὰ εὗρητε ταῦτα  
τὰ ζωῦφια πολὺ καλλίτερα ἀνεπ-  
τυγμένα εἰς τὴν Ἑλλάδα.

Μή μου τὰ ἀναφέρετε.

Λοιπὸν ἂς καταβῶμεν εἰς τὸ δεῖπνον  
καὶ ἂς δειπνήσωμεν καλὰ, διότι  
θὰ χάσωμεν αἷμα ἀπὸψε.

Πῶς ἐπεράσατε τὴν νύκτα;

Ἄρκετὰ καλὰ ἀναλόγως τῆς συν-  
τροφίας.

Τί συντροφία;

Ἰδὸν παραδείγματος χάριν, πῶς  
σᾶς φαίνονται ταῦτα;

\*Ὁ θεὸς μου! θὰ τὰ ἐφέρετε μαζί  
σας.

Πολὺ πιθανὸν· τοῦλάχιστον σᾶς  
ἀφήσαμεν ἱκανὰ πρὸς ἀνάμνησιν.

\*Ὁ τοῦτο εἶνε περιττὸν, κύριοι. (Κατ'  
ἰδίαν) ἀλλόκοτοι ἄνθρωποι οἱ  
Ἄγγλοι, ἀλλὰ τρῶνε (τρώγουνε)  
καλὰ καὶ πληρόνουν καλὰ.

Τί εἶπατε;

Εἶπα ὅτι γνωρίζομεν πάντοτε τοὺς  
Ἄγγλους διὰ τῆς εὐφυΐας των  
καὶ τῆς ἐξαιρέτου γαλλικῆς προ-  
φορᾶς των.

But my friend is a Greek.

We admire the Greeks, too. They  
were the Frenchmen of an-  
tiquity.

But the Greeks of to-day?

They are the friends of the  
English.

\*Ακούω τὸ κουδούνι.

What are you catching? Lepi-  
doptera? Butterflies?

Nothing so pleasant! Aphani-  
ptera and hemiptera: fleas and  
bugs.

Never mind. You will find these  
insects much better developed  
in Greece.

Don't mention it.

Well, let us go down to supper,  
and get a good one, for we shall  
lose blood to-night.

How did you pass the night?

Pretty well, considering the com-  
pany.

What company?

Look there, for example, what do  
you think of these?

Good heavens! You must have  
brought them with you.

Very likely. At all events, we  
have left you enough behind to  
remember us by.

Oh, that is superfluous. (*Aside*)  
Strange fellows, these English;  
but they eat well, and they pay  
well.

What did you say?

I said, We always know the English  
by their ready wit and their  
excellent French pronunciation.

\*Ἀλλὰ ὁ φίλος μου εἶνε Ἕλλην.

Θαυμάζομεν καὶ τοὺς Ἕλληνας·  
ἦσαν οἱ Γάλλοι τῆς ἀρχαιότητος.

\*Ἀλλὰ οἱ τωρινοί;

Αὐτοὶ εἶνε φίλοι τῶν Ἀγγλων.

I hear the bell.



\*Ὡς περιπατήσωμεν ταχύτερον.

Εἵμεθα ὅλο πλησίον.

\*Ἴδου πάλιν ἐξεκινήσαμεν.

\*Ἐκοιμήθην φαίνεται· ποῦ εἵμεθα  
τώρα ;

Εἰς τὸ Λούγδουνον.

Πόσον καιρὸν ἔχομεν ἐδῶ ;

\*Ὅσον θέλομεν, διότι ἔχομεν τὸ  
δικαίωμα νὰ διακόψωμεν ἐδῶ  
τὴν πορείαν μας.

Αὕτη ἡ ἀμαξοστοιχία ὅμως φεύγει  
πάλιν μετὰ εἴκοσι πέντε λεπτά.

\*Ὡς φάγωμεν λοιπὸν καὶ ὥς ἐξ-  
ακολουθήσωμεν τὴν πορείαν.

Βαρύνομαι τὰς ἀναβολάς.

I want to get on.

So do I.

\*Ἴδου ὁ προτελευταῖος σταθμός.

\*Ἐχομεν ἀκόμη μίαν γέφυραν νὰ  
περάσωμεν.

\*Ἐντὸς ὀλίγου θὰ ᾔμεθα εἰς τὸ  
τέρμα τῆς ὁδοιπορίας μας.

Not so fast! We have four or  
five days' sail yet.

Oh, that's only rest after the  
railway.

I trust you may find it so.

It depends on the weather.

But it's always fine in the Medi-  
terranean.

Yes; except when it thunders,  
lightens, rains, blows, snows,  
or hails, it is very pleasant  
weather there (lit. the weather  
there is very pleasant).

Τί ὥραν ἀναχωρεῖ τὸ ἀτμόπλοιον  
αὔριον ;

At seven in the morning.

Let's walk quicker.

We are quite near.

Here we are, off again.

I have been asleep, it seems.

Where are we now ?

At Lyons.

How much time have we here ?

As much as we like; for we  
have the right of breaking our  
journey here.

This train, however, starts again  
in twenty-five minutes.

Let's dine, then, and continue our  
journey.

I'm tired of delays.

Θέλω νὰ προχωρήσω.

Καὶ ἐγὼ ἐπίσης.

Here is the last station but  
one.

We've one more bridge to pass.

We shall soon be at our journey's  
end.

\*Ἀγάλια, ἀγάλια! ἔχομεν τεσσάρων  
πέντε ἡμερῶν πλοῦν ἀκόμη.

\*Ὡ τοῦτο δὲν εἶνε παρὰ ἀνάπαυσιν  
μετὰ τὸν σιδηρόδρομον.

\*Ὡς δώση ὁ Θεός νὰ τὸ εὕρητε  
οὕτως.

\*Ἐξαρτᾶται τοῦ καιροῦ.

\*Ἀλλὰ εἶνε πάντοτε εὐδία εἰς τὴν  
Μεσόγειον θάλασσαν.

Μάλιστα, ἐκτὸς ὅταν βροντᾷ, ἀ-  
στράπτει, βρέχει, φυσᾷ, χιονίζει  
ἢ χαλαζώνει εἶνε πολὺ εὐάρεστος  
ὁ καιρὸς ἐκεῖ.

At what o'clock does the steamer  
start to-morrow ?

Εἰς τὰς ἑπτὰ τὸ πρωῒ.

Πόσον καιρὸν θὰ ᾔμεθα καθ' ὁδόν;

How long shall we be on the passage?

Τέσσαρας ἢ πέντε ἡμέρας.

Four or five days.

Συμπεριλαμβάνεται ἡ τροφή εἰς τὴν πληρωμὴν;

Is food included in the fare?

Μάλιστα κύριε, ὥστε, βλέπετε, ἔχομεν πάντα λόγον νὰ σπεύσωμεν.

Yes, sir; so you see we have every reason for despatch.

Ἐβαρύνθην τόσον νὰ περιπατῶ ἀπὸ τὴν πρῶραν εἰς τὴν πρύμνην, δεξιόθεν πρὸς ἀριστερὰ ν' ἀκούω τὸν κρότον τῶν τροχῶν καὶ τῆς μηχανῆς, καὶ τὰς κραυγὰς τοῦ ναυκλήρου καὶ τῶν ναυτῶν, καὶ νὰ μὴ βλέπω οὐδὲν παρὰ οὐρανὸν καὶ θάλασσαν καὶ τὸν μέλανα καπνὸν τὸν ἐξεμούμενον ὑπὸ τῆς καπνοδόχης.

I am so tired of walking from stem to stern, from starboard to larboard (right to left), of hearing the noise of the wheels and the engines, and the cries of the pilot and the sailors, and of seeing nothing but sky and sea, and the black smoke vomited by the funnel.

Ἰδέτε πρόσω! Τί βλέπετε ἐκεῖ πέραν.

Look ahead! What do you see yonder (over there)?

I see, as it were, a whitish cloud. That is the coast of Italy; and in two hours we shall reach the harbour of Naples.

Βλέπω ὡς ὑπόλευκόν τε νέφος.

Εἶνε ἡ ἀκτὴ τῆς Ἰταλίας καὶ εἰς δύο ὥρας θὰ φθάσωμεν εἰς τὸν λιμένα τῆς Νεαπόλεως.

Is that a volcano?

Εἶνε Ἡφαίστειον ὄρος ἐκεῖνο;

Yes; it is Vesuvius.

Μάλιστα εἶνε ὁ Βεσούβιος.

Shall we be able to visit the remains of Herculaneum and Pompeii?

Θὰ δυνηθῶμεν νὰ ἐπισκεφθῶμεν τὰ ἀπομεινάρια τοῦ Ἡρακλείου καὶ τῶν Πομπειῶν;

No; because we are in quarantine.

Ὁχι· διότι ἔχομεν καραντίαν.

Why is that?

Διὰ τοῦτο;

Because our ship has been at Constantinople, where the plague prevails.

Διότι τὸ πλοῖον μας ἦτο εἰς τὴν Κωνσταντινούπολιν, ὅπου ἐπικρατεῖ ὁ λοιμός.

What a pity!

Τί κρίμα!

Pity, indeed! but there's no help for it (lit. what are we to do?).

Κρίμα τρῶντι! ἀλλὰ τί νὰ κάμωμεν;

Θὰ ἴδωμεν κατὰ ἄλλο Ἡφαίστειον ὄρος κατὰ τὸν πλοῦν;

Shall we see any other volcano on our voyage?

Θὰ ἴδωμεν καὶ τὴν Αἴτναν μακρόθεν  
διαπλεύσαντες τὰ στενὰ τῆς  
Μεσσήνης.

The glass is falling; we shall  
have a storm.

The wind has suddenly risen.

The sky has become covered with  
clouds.

It has clouded over.

The sea is rough.

It is growing rough.

I feel sea-sick.

I'm very bad (lit. I suffer dread-  
fully).

Drink a drop of gin.

I would rather lie down in my  
hammock; perhaps that will  
relieve me.

My head turns round.

Καλημέρα σας· πῶς εὐρίσκεσθε  
σήμερον;

Κάμποσον καλλίτερα.

Τί ἀκρωτήριον βλέπομεν ἐκεῖ πέρα.

Εἶνε ὁ Μαλέας.

Λοιπὸν περιπλέομεν τὴν ἀκτὴν τῆς  
Πελοποννήσου.

Πότε θὰ φθάσωμεν εἰς τὸν Πειραιᾶ;

Αὔριον τὸ πρωῒ, ἐὰν ἔχομεν πρῦμον  
τὸν ἄνεμον.

Ὁ ἄνεμος εἶνε οὐριος.

Τὶ θὰ εἰπῇ ἡ σημαία ἡ ὁποία φαί-  
νεται νὰ τινάσσεται ἐπὶ τοῦ  
ἐρήμου ἐκείνου βράχου;

Κρατεῖται ἐν χειρὶ ἐρημίτου (ἀνα-  
χωρήτου), ὅστις τρέφεται ἐκ τῶν  
ἐλεημοσυνῶν τῶν περιηγητῶν.

Ἴδού τοῦ ἔβαλον καλάθι εἰς τὴν  
θάλασσαν τὸ ὁποῖον τὰ κύματα  
θὰ φέρουν εἰς τὸν αἰγιαλόν.

We shall see Etna from a distance,  
when we have passed the Straits  
of Messina.

Τὸ βαρόμετρον καταβάζεται· θὰ  
λάβωμεν τρικυμίαν.

Αἰφνης ἡγέρθη ὁ ἄνεμος.

Ὁ οὐρανὸς ἐκαλύφθη (ἐσκεπάσθη)  
ὑπὸ νεφῶν.

Ἐσυννέφιασε.

Ἡ θάλασσα εἶνε τεταραγμένη.

Ταρασσεται.

Ναυτιῶ, ζαλίζομαι.

Ἵποφέρω τρομερά.

Πίε ὀλίγην ζινέβραν.

Προτιμῶ νὰ πλαγιάσω εἰς τὴν  
ἀνεμοκούνιάν μου· ἴσως τοῦτο μὲ  
ἀνακουφίσῃ.

Ἡ κεφαλὴ μου περιστρέφεται.

Good morning. How do you find  
yourself to-day?

Somewhat better.

What headland do we see out  
there?

It is Malea.

Then we are sailing round the  
coast of the Morea.

When shall we reach the Piræus?

To-morrow morning, if we have  
the wind at our backs.

The wind is favourable.

What is the meaning of that flag  
which seems to be brandished  
about on that desolate rock?

It is held in the hand of a hermit,  
who is supported by the alms  
of voyagers.

Look, they have flung a basket  
into the sea, which the waves  
will carry to the shore.

Καλὴν ὄρεξιν, καλόγηρέ μου.

Now he is waving his flag, as a sign of gratitude.

He gives us his blessing.

Τώρα θὰ πλαγιάσω.

Θὰ κοιμηθῶ καὶ ἐγώ.

Wake up! We are getting close to the harbour.

Will they search our trunks at the custom-house?

Of course.

Will they ask to see our passports?

Not of Englishmen.

How do they distinguish Englishmen?

By their ignorance of foreign languages, and by the airs they give themselves.

Fine advantages!

They will tumble all our things about.

Here come the custom-house officers.

Please to hand me your passport.

There they are.

Where do you come from? Where are you going to?

You ought to have got your passport signed at the Greek embassy.

I went there, but they put me off till the next day, and so I was compelled to leave without the signature.

There are so many formalities to go through, that a man of business has not always time to conform to them.

A good appetite to you, Mr. Monk.

Τώρα τινάσσει τὴν σημαίαν του πρὸς ἔνδειξιν εὐγνωμοσύνης.

Mās δίδει τὴν εὐχήν του.

Now I shall go to bed.

I will go to sleep, too.

Ξυπνᾶτε! κοιτεύομεν εἰς τὸν λιμένα.

Θὰ ἐξετάσουν τὰ κιβώτιά μας εἰς τὸ τελωνεῖον;

Φυσικῶ τῷ λόγῳ.

Θὰ ζητήσουν νὰ ἴδωσι τὰ διαβατήριά μας;

Ὁχι τῶν Ἀγγλων.

Πῶς διακρίνουν τοὺς Ἀγγλους;

Διὰ τῆς ἀγνοίας τῶν ξένων γλωσσῶν, καὶ διὰ τῶν καμαρωμάτων των.

Καλὰ προτερήματα!

Θὰ ἀνατρέψουν ὅλα τὰ πράγματά μας.

Ἰδοὺ ἔρχονται οἱ ὑπὸ τὴν ἑλπίδι τοῦ τελωνεῖου.

Εὐαρεστεθῆτε νὰ μοὶ ἐγχειρίσητε τὰ διαβατήριά σας.

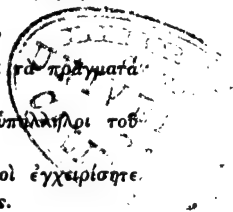
Ἰδοὺ αὐτά.

Πόθεν ἔρχεσθε; ποῦ ὑπάγετε;

Ἐπρεπε νὰ ἐπιθεωρηθῇ τὸ διαβατήριόν σας ὑπὸ τῆς Ἑλληνικῆς πρεσβείας.

Ὑπῆγα ἐκεῖ ἀλλὰ μὲ ἀνέβαλον εἰς τὴν ἐπαύριον ὥστε ἠναγκάσθην νὰ ἀναχωρήσω ἀνευ τῆς ἐπιθεωρήσεως.

Εἶνε τόσοι τύποι πρὸς ἐκπλήρωσιν ὥστε ὁ ἔμπορος δὲν εὐκαιρεῖ πάντοτε νὰ συμμορφωθῇ μὲ αὐτούς.



Besides this, your passport is not in regular order; its date has expired a fortnight.

I will give you a provisional pass, and your proper passports will be returned to you at the police-office.

What red-tapeism!

Ἐχετε τι νὰ διαδηλώσῃτε;

Ἐχω δύο τρία πράγματα ὑποκείμενα εἰς τελώνιον· θὰ τὰ εὔρητε ἐπάνω εἰς τὸ κιβώτιον.

Ὑπάγετε εἰς τὸ γραφεῖον, πληρώσατε εἰς τὸν πράκτορα καὶ λάβετε ἀπόδειξιν.

Ἦμεῖς δὲ ἔχετε τίποτε νὰ διαδηλώσῃτε, κύριε;

Ἐχω σιγάρα.

Ταῦτα δὲν εἶνε λαθρεμπόριον ἐδῶ, διότι εἶναι εὐθηνότερα εἰς τὴν Ἑλλάδα ἢ παρὰ ὑμῖν.

Ἴδου ὅμως τρίχαπτα τῶν Βρυξελλῶν.

Δολιεύεσθε τὰ εἰσοδήματα τοῦ κράτους.

Τὸ καθήκον μου μὲ ἀναγκάζει νὰ κατάσχω τοῦτο τὸ κιβώτιον.

Ὁ νόμος εἶνε ῥητὸς καὶ πρέπει νὰ ἐπιβλέπωμεν εἰς τὴν ἐκτέλεσίν του.

Δύνασθε νὰ ἀναφερθῇτε εἰς τὸν διευθυντὴν τοῦ τελωνείου, ἀν θέλητε.

Καὶ τοῦτο τί θὰ κοστίσῃ;

Περίπου τὴν ἀξίαν τοῦ τριχάπτου.

Λοιπὸν προτιμῶ νὰ πληρώσω ἀμέσως.

Ποῦ εἶνε ὁ σταθμὸς τοῦ σιδηροδρόμου;

Πλὴν δὲ τούτου τὸ διαβατήριόν σας δὲν εἶνε ἐν καλῇ τάξει· παρῆλθεν ἡ προθεσμία του πρὸ δεκαπενθήμερίας.

Θὰ σᾶς δώσω προσωρινὸν διαβατήριον, καὶ τὰ τακτικά σας διαβατήρια θὰ σᾶς ἐπιστραφῶσιν ἐν τῇ ἀστυνομίᾳ.

Τί γραφειοκρατία!

Have you anything to declare?

I have two or three things liable to duty. You will find them at the top of my trunk.

Go to the office, pay the receiver, and get a receipt.

Have you anything to declare, sir?

I have cigars.

These are not contraband here; for they are cheaper in Greece than with you.

But here is some Brussels lace.

You are defrauding the revenue of the State.

My duty compels me to seize this box.

The law is positive, and we must see to its execution.

You may appeal to the director of customs, if you please.

And what will this cost?

About the value of the lace.

Then I had sooner pay at once.

Where is the railway-station?

Close at hand.

When does a train leave for Athens?

In a quarter of an hour.

What is the fare, third class, to Athens?

Forty-five lepta (fourpence).

And first class?

One drachm (eightpence-half-penny).

I hear the bell.

Take your seat, please. We start directly.

Νὰ ἡ συρίκτρα.

Ἐξεκίνησαμεν.

Τί πλῆθος καμίνων!

Ἐχει, φαίνεται, ὁ Πειραιεὺς πολλὰ ἐργοστάσια.

What is its chief manufacture?

Silk, cloth, and cotton, I believe.

What trees are those?

Olives.

They are very like willows.

and what are those low plants we see growing among them?

Don't you know them? They are vines.

Will there be many grapes this year?

About as usual.

An average crop.

Ἴδου ἐφθάσαμεν.

Ἐστάθημεν (ἐσταματήσαμεν).

Καὶ τὸ ὥρολόγι μου ἐπίσης.

Ἴσως δὲν τὸ ἐκουρδίσατε.

Δὲν δουλεύει.

Πηγαίνει καλὰ τὸ ἰδικόν σας;

Ἐδὼ πλησίον.

Πότε ἀναχωρεῖ ἀμαξοστοιχία διὰ τὴν πόλιν;

Εἰς ἓν τέταρτον τῆς ὥρας.

Τί εἶνε ἡ πληρωμὴ διὰ τὴν τρίτην τάξιν εἰς Ἀθήνας.

Σαράντα πέντε λεπτὰ (τετράπενον).

Καὶ διὰ τὴν πρώτην;

Μία δραχμὴ.

Ἀκούω τὸν κώδωνα (τὸ κουδοῦνι).

Ἀνάβητε, σὰς παρακαλῶ φεύγομεν ἀμέσως.

There's the whistle.

We are off.

What a number of chimneys!

The Piræus has a lot of factories, it seems.

Τί εἶνε ἡ κυριωτέρα του κατασκευή.

Μεταξι, ἐριούχον, καὶ βαμβάκι, πιστεύω.

Τί δένδρα (ποῖα δένδρα) εἶνε αὐτὰ;

Ἐλαῖαι.

Ὅμοιάζουν πολὺ τὰς ἱτέας.

Καὶ τί εἶνε ἐκεῖνα τὰ χαμηλὰ φυτὰ τὰ ὁποῖα βλέπομεν αὐξάνοντα ἀναμεταξύ των;

Δὲν τὰ γνωρίζετε; εἶνε ἄμπελοι.

Θὰ γείνουν πολλὰ σταφύλια ἐφέτος;

Κατὰ τὸ σύνηθες περίπου.

Μεσιανὸν θέρος.

Here we are.

We have stopped.

So has my watch.

Perhaps you haven't wound it up.

It does not go (serve).

Does yours go right?

Πηγαίνει ἐμπρός.

Εἶνε χαλασμένον.

Καθ' ἐκάστην ἡμέραν μένει ὀπίσω  
ἐν τέταρτον τῆς ὥρας.

Ὅμοιάζει μὲ τὸ ὠρολόγι τοῦ Πλοιάρ-  
χου Σουπιᾶ.

Τοῦ ἰδικοῦ μου ὅμως τὸ μέγα  
ελατήριον ἐθραύσθη ὥστε δὲν  
δουλεύει διόλου.

Νομίζω ὅτε ἡ αἰλυσὶς ἐκόπη.

Θὰ δώσωμεν καὶ τὰ δύο (ἀμφότερα)  
νὰ διορθωθῶσιν ἅμα εὗρωμεν  
ξενοδοχεῖον.

Κάμητέ μοι τὴν χάριν νὰ μοῦ  
εἴπητε τὸ καλλίτερον ξενοδοχεῖον.

Δύνασθε νὰ ὑπάγητε ἐν πάσῃ ἀσ-  
φαλείᾳ εἰς τὸ ξενοδοχεῖον τῆς  
Αἰγύπτου.

Καλὰ θὰ εἴσθε ἐκεῖ.

Εἰς ποίαν ὁδὸν εἶνε.

Εἶνε εἰς τὴν πλατείαν τοῦ Παν-  
επιστημίου.

\* Ἀς πάρωμεν τὸ παντοφορεῖον.

Κράξε τὸν ὁδηγόν.

Στάσου ὁδηγέ!

Ἡ ἅμαξα εἶνε γεμάτη.

Δὲν ἔχει τόπον.

\* Ἐνας τόπος μόνον εἶνε ἄδειος.

Πρέπει νὰ περιμένωμεν.

\* Ἴδου ἄλλο παντοφορεῖον.

\* Ἀλλὰ ὑπάγει πρὸς ἄλλην διεύ-  
θυνσιν.

\* Ὁδηγέ ποῦ ὑπάγετε;

\* Ὑπάγομεν πρὸς τὴν τράπεζαν.

\* Ὑπάγετε πρὸς τὸ Πανεπιστήμιον;

\* Ὅλο πλησίον.

\* Ἀς ἀναβῶμεν.

Δὲν εἰμπορῶ νὰ καθίσω.

Λάβετε παρακαλῶ, κύριε, τὴν καλω-  
σύνην νὰ τραβιχθῇτε παρέκει.

It is fast.

It is out of order (spoilt).

It loses a quarter of an hour  
every day.

It is like Captain Cuttle's watch.

But of mine the mainspring is  
broken, so that it does not go  
at all.

I think the chain is snapped.

We will get both of them put to  
rights as soon as we have found  
an inn.

Do me the favour to tell me the  
best hotel.

You may go with perfect safety  
to the Egyptian Hotel.

You will be comfortable there.

In what street is it?

It is in University Square.

Let us take the omnibus.

Call to the conductor.

Stop, conductor!

The carriage (omnibus) is full.

There is no room.

There is only one place free.

We must wait.

There's another omnibus.

But it is going another way (in  
another direction).

Where are you going, conductor?

We are going to the bank.

Are you going to the University?

Quite close.

Let us get up.

I can't sit down.

Have the goodness, sir, please, to  
move a little further on.

Καθήσατε εἰς ταύτην τὴν γωνίαν.  
 Ὅχούμεθα πολὺν ἀργά.  
 Ἡ ὁδὸς εἶνε πλήρης ἀμαξῶν.  
 Ὅταν βιάζωμαι ποτὲ δὲν ὀχοῦμαι  
 ἐπὶ παντοφορείου.  
 Ποῦ εἴμεθα τώρα ;  
 Εἴμεθα εἰς τὴν ὁδὸν τοῦ Ἑρμοῦ.  
 Ὁδηγέ ἄφες με νὰ ἔβγω (νὰ ἐκβῶ)  
 εἰς ταύτην τὴν γωνίαν.  
 Ἄφες με νὰ ἐξέλθω πρῶτος.  
 Προσέξτε.  
 Βάρδα (guarda) ἐμπρός ! (Driver's  
 cry.)  
 Σταθίτε παρακαλῶ.  
 Δότε μοι τὴν χεῖρά σας.  
 Μὴ βιάζεσθε.  
 Καταλύομεν ἐδῶ.  
 Ἄς ἐμβῶμεν. Τί χάνομεν παρὰ νὰ  
 κακοπεράσωμεν μίαν νύκτα.  
 Εἴμπορεῖ τις ἐδῶ νὰ δειπνήσῃ ;  
 Μάλιστα, κύριε.  
 ἔχετε κενὰ δώματα ;  
 Εἴμποροῦμεν νὰ κοιμηθῶμεν ἐδῶ ;  
 Μᾶς δέχεσθε νὰ κοιμηθῶμεν ἐδῶ  
 τὴν νύκτα ταύτην ;  
 Δυνάμεθα νὰ καταλύσωμεν ἐδῶ  
 αὐτὴν τὴν νύκτα ;  
 Λάβετε τὴν καλοσύνην νὰ εἰσέλθῃτε  
 εἰς τὸ καφενεῖον μίαν στιγμὴν.  
 Τόσοι ἄνθρωποι ἔφθασαν σήμερον  
 ὥστε δὲν ἤξεύρω ἂν ἔχωμεν δύο  
 δωμάτια διὰ ἐνοίκιον.  
 Ὑπαγε νὰ ἴδῃς, ἀλλὰ γρήγορα.  
 Κύριοι, ἔχω μόνον ἓν δωμάτιον μὲ  
 δύο κλίνας νὰ σᾶς προσφέρω.  
 Δὲν μοὶ μέλει διὰ τὸ δωμάτιον  
 ἀρκεῖ μόνον ἡ κλίνη νὰ ᾔη καλὴ,  
 τὰ σινδόνια στεγνὰ καὶ καθαρὰ  
 καὶ νὰ κοιμᾶται τις ἀνενόχλητος.  
 We will decide on this.

Sit in this corner.  
 We are driving very slowly.  
 The road is full of vehicles.  
 When I am in a hurry, I never  
 ride in an omnibus.  
 Where are we now ?  
 We are in Hermes Street.  
 Conductor, set me down (let me  
 get out) at this corner.  
 Let me get out first.  
 Take care.  
 Look out in front !

Stop, please.  
 Give me your hand.  
 Don't be in a hurry.  
 We put up here.  
 Let us go in. We only risk  
 passing a bad night.  
 Can we have supper here ?  
 Certainly, sir.  
 Have you any spare rooms ?  
 Can we sleep here ?  
 Will you take us in here (to sleep)  
 for the night ?  
 Can we put up here for the night ?

Have the goodness to step into  
 the coffee-room a moment.  
 So many people have arrived to-day,  
 that I do not know whether we  
 have two rooms to let.  
 Go and see ; but be quick.  
 Gentlemen, I have only one room  
 with two beds to offer you.  
 I don't care about the room,  
 provided the bed is good, the  
 sheets well-aired and clean, and  
 that one can sleep undisturbed.  
 Θὰ τὸ ἀποφασίσωμεν.



The counterpane is dirty.

We want bolsters.

I cannot sleep when my head is low.

Take off this feather bed, or put it under the mattress.

Tell them to make us a good fire.

It is quite ready. It only wants lighting.

What a smoke! I am smothered.

Let's go down to supper.

Bring the bill of fare.

Here it is. What soup will you take, gentlemen?

Lentil soup.

Pea soup.

Haricot soup.

Let us have three dozen oysters, and some red wine.

The tablecloth is not clean. Put on another.

Have you anything else to give us?

Διαβάσατε τὸν κατάλογον, κύριοι.

Μηρίον προβάτου, πίτταν μὲ πάππιας, δαμαλάκι μὲ λάχανα, πουλερικά κρύα, περιστέρια ἔς τὴν σούβλαν καὶ γλυκίσματα.

\*Ἐχεις ὀψάρια πολὺν πρόσφατα;

Ἄστακόν, σολομόν, μπαρμπούνια, γλώσσαις, ἧταπόδια (ὀκταπόδια), καὶ σουπιάς (σηπίας).

Τί; τρῶνε (τρώγουνε) καὶ σουπιάς καὶ ὀκταπόδια ἐδῶ;

Μάλιστα, κύριε· τὰ ἀγαποῦνε πολλοί.

Διατί τὰ τρώγετε;

Τὸ ἐφάπλωμα εἶναι λερόν.

Θέλομεν ὑποπροσκέφαλα.

Δὲν εἵμπορῶ νὰ κοιμηθῶ ὅταν ἡ κεφαλὴ μου κεῖται χαμηλά.

Βγάλε (ἐκβαλε) τοῦτο τὸ πτυλό-στρωμα ἢ βάλε το ὑπὸ τὸ ὑπό-στρωμα.

Εἰπὲ νὰ μᾶς ἐτοιμάσουν καλὴν φωτιάν.

\*Ὅλο ἐτοίμη εἶνε· θέλει μόνον νὰ τὴν ἀνάψουν.

Τί καπνός! πνίγομαι.

\*Ἄς καταβῶμεν νὰ δειπνήσωμεν.

Φέρετε τὸν κατάλογον τῶν φαγητῶν.

Ἰδοῦ. Τί ροφήματα θέλετε κύριοι;

Σούπα φακιάς.

Σούπα πιζζέλλια.

Σούπα κουκιά.

Δός μας τρεῖς δωδεκάδας ὀστρέων καὶ λίγο κόκκινο κρασί (ὀλίγον ἐρυθρὸν οἶνον).

Τὸ τραπεζομάνδυλον δὲν εἶνε καθαρόν· βάλε ἄλλο.

\*Ἐχετε τίποτες ἄλλο νὰ μᾶς δώσητε.

Read the bill of fare, gentlemen.

Leg of mutton, duck pie, beef and cabbage, cold fowl, roast pigeon, and sweets.

Have you any fish quite fresh?

Lobster, salmon, barbels, soles, octopus, and cuttlefish.

What! do they eat cuttlefish and octopus here?

Yes, sir; many like them.

Why do you eat them?

Διατί τρώγουσιν οἱ Ἀγγλοὶ τὸ  
βιφτέκιον, καὶ οἱ Γάλλοι βατρά-  
χους, καὶ οἱ Χινέζοι φωλεάς;

Because they like them, I suppose.  
That's the reason we eat cuttle-  
fish.

But why do you like them?

There's no accounting for tastes.

But are they wholesome?

Yes; they are very nourishing.

And besides, they are allowed in  
Lent.

Ἐγὼ δὲν καταλαμβάνω πῶς νὰ  
δυνηθῇ κανεὶς νὰ φάγῃ ποτὲ  
τέτοια πράγματα.

Τὰ ἐδοκιμάσετε ποτὲ;

Ποτέ μου.

Λοιπὸν τί ἀξίζει ἡ γνώμη σας;

Nothing! You are right.

Ἄς τὰ δοκιμάσωμεν.

Which?

Both together.

Καλὰ, ἀμέσως. Νὰ τα!

Ποῖον εἶνε τὸ ὀκταπόδιον καὶ ποῖον  
ἡ σουπιὰ;

Τὸ πρὸς τὰριστερὰ εἶνε τὸ ἄχταπόδι  
καὶ τὸ πρὸς τὰ δεξιὰ εἶνε ἡ  
σουπιὰ.

Πῶς σὰς ἀρέσουν;

Νοστιμεύουν θάλασσαν.

Πολὺ πιθανόν· ἐκεῖ καὶ εὐρίσκονται.

Do you like spinach?

What vegetables will you have?

Potatoes and cauliflower.

Bring us some salmon.

Give us a little wine.

What sort of wine?

Why do Englishmen eat beef-  
steak, and Frenchmen frogs, and  
Chinese birds'-nests?

Διότι τοὺς ἀρέσουν, ὑποθέτω.

Ἰδοὺ ὁ λόγος δι' ὅτινα τρώγομεν  
ταῖς σουπιαῖς (τὰς σηπίας).

Ἄλλὰ διατί σὰς ἀρέσουν;

Περὶ ὀρέξεως οὐδεὶς λόγος.

Ἄλλὰ εἶνε ἀρὰ γε ὑγιειναί;

Μάλιστα, εἶνε θρεπτικώταται.

Καὶ πρὸς τοῦτοις εἶνε συγχωρημέναι  
τὴν σαρακοστήν (τεσσαρακοστήν).

I don't understand how any one  
can ever eat such things.

Have you ever tried them?

Never in my life.

Then what is your opinion worth?

Τίποτε· ἔχετε δίκαιον.

Let's try them.

Τὸ ποῖον;

Ἀμφότερα μαζύ.

Very well; directly. There they  
are.

Which is the octopus, and which  
the cuttlefish?

The one to the right is the octo-  
pus, and the one to the left is  
the cuttlefish.

How do you like them?

They taste of the sea.

Very likely; that's where they are  
found.

Σὰς ἀρέσουν τὰ σπανάκια;

Τί λαχανικὰ ἀγαπᾶτε;

Πατάταις (γεώμηλα) καὶ λαχανο-  
κράμβην.

Φέρε μας σολομόν.

Δός μας ὀλίγον κρασί (οἶνον).

Τί εἶδος (τί λογῆς) οἶνον;

Malmsey [still common in Greece].

Thera (Santorini).

Red [black].

White.

Πῶς τὸν προτιμᾶτε τὸν σολομόν;  
Τηγανητὸν με ξύδι καὶ λάδι (ὄξος  
καὶ ἔλαιον).

Ἀγαπᾶτε καρύκευμα (σάλτσαν);  
Θελετε νὰ ἐτοιμάσητε τὴν σαλάταν  
μόνοι σας;

Μάλιστα· δός μοι τὸ ἄλας, τὸ  
πιπέρη, τὸ σινάπι (τὴν μουστάρδαν),  
τὸ ἔλαιον καὶ τὸ ὄξος.

Δός μοι ὀλίγον νέον ἄρτον (ψωμί)  
οὗτος (τοῦτο) εἶνε πολὺ παλαιός  
(-όν).

Πάρε αὐτὰ τὰ πινάκια καὶ δός μας  
μέσση βοδὸς μὲ μανιτάρια.

Have you any game?

Not yet, sir. The shooting season  
has not begun.

What dessert will you have?

We will have some cheese first,  
and afterwards some pears.

The bill, please.

Παιδίον! δύο καφέδες καὶ δύο  
ποτήρια κονιάκ.

Φέρε μας καὶ σιγάρα ποῦρα.<sup>1</sup>

Θέλετε κρέμα (ἀνθόγαλα).

Ὁχι· θὰ πάρω ἀπλῶς καφέν.

Waiter, give me the *Times*.

It is being read, sir.

Well, then, the *Daily News*, or  
the *Illustrated London News*.

Τῆς Μονεμβασίας.

Τῆς Θήρας (Σαντορίνης).

Κόκκινο, μαῦρο.

\* Ἀσπρο [probably for ἄσπλο =  
ἄσπιλο = spotless], λευκόν.

How do you prefer the salmon?

Fried with vinegar and oil.

Do you like sauce?

Would you like to make the salad  
yourselves?

Certainly. Give me the salt, the  
pepper, the mustard, the oil, and  
the vinegar.

Give me some new bread: this is  
very stale.

Take away these plates, and bring  
us loin of beef with mushrooms.

\* Ἐχετε κυνήγιον;

Ἀκόμη κύριε· ἡ κυνηγετικὴ ἐποχὴ  
δὲν ἤρχισεν ἀκόμη.

Τί ἐπιδόρπιον θέλετε;

Τυρίον θέλομεν πρῶτον καὶ ἔπειτα  
ἀπίδια.

Τὴν σημείωσιν (τὸν λογαριασμόν),  
ἀν ἀγαπᾶτε.

Waiter, two cups of coffee, and  
two glasses of brandy.

Bring us some cigars, too.

Will you have cream?

No; I will take coffee alone.

\* Ὑπὲρτα δός μοι τοὺς καιροὺς.

\* Αναγινώσκειται, κύριε.

Καλὰ λοιπὸν· τὰ Ἡμερήσια Νέα,  
ἢ τὰ Εἰκονοφόρα Νέα τοῦ Λον-  
δίνου.

<sup>1</sup> σιγάρο, σιγαράκι, is "a cigarette;" σιγάρο ποῦρα, i.e. *puro* (Italian),  
"a pure cigar," viz. tobacco without paper.

They say an insurrection has broken out in Crete.

A false report, perhaps.

So the rumour runs.

I read something of the kind in the *Standard*, but the Greek papers make no mention of it.

Let us go to the club; there we shall find all the papers.

Τί εἶνε τὰ ἀξιολογώτερα ἀξιοθέατα τῶν Ἀθηνῶν;

Τὰ ἀρχαῖα δηλαδὴ;

Μάλιστα καὶ τὰ νεώτερα.

Αἱ κυριώτεραι ἀρχαιότητες εἶνε ὁ Παρθενὼν καὶ τὸ Θησεῖον (ἐκ τῆς ἐποχῆς τοῦ Περικλέους), τὸ Στάδιον, τὸ ῥυνάκιον Ἰλισσοῦς, αἱ στῆλαι τοῦ Ὀλυμπίου Διὸς, ἡ Πύλη τοῦ Ἀδριανοῦ, τὰ μνημεῖα τοῦ Λυσικράτους καὶ τοῦ Φιλοπάππου, τὰ θεάτρα τοῦ Διονύσου καὶ τοῦ Ἡρώδου Ἀττικοῦ, τὸ Ἀσκληπεῖον, ὁ ναὸς τῆς Ἀπτέρου Νίκης, τὰ Προπύλαια, ἡ Πινακοθήκη, τὸ Ἐρεχθεῖον καὶ αἱ Καρυάτιδες, ὁ Ἀρειος πάγος, ἡ Πνύξ, τὰ λείψανα τῆς Βουλῆς, καὶ τῆς Ποικίλης Στοᾶς, ὁ Ναὸς τοῦ Αἰόλου ἡ τῶν Ἀνέμων, καὶ ἡ Πύλη τῆς Ἀγορᾶς.

Τὰ ἐπισημότερα νεώτερα οἰκοδομήματα εἶνε τὰ ἑξῆς.

Τὰ Ἀνάκτορα, ἡ Μητρόπολις, τὸ Ἐθνικὸν Πανεπιστήμιον, δύο ὀρφανοτροφεία, τὸ Νοσοκομεῖον, τὸ Πτωχοκομεῖον, ἡ Ἐθνικὴ Βιβλιοθήκη, τὸ Βρεφοκομεῖον, τὸ

Λέγεται ὅτι ἐπανástασις ἐξεῖράγη εἰς τὴν Κρήτην.

Ψευδὴς φήμη ἴσως.

\*Ἔτσι λόγος τρέχει.

\*Ἀνέγνωσα τέτοιόν τι εἰς τὴν Σημαίαν ἀλλὰ αἱ Ἑλληνικαὶ ἐφημερίδες τίποτε δὲν ἀναφέρουν περὶ αὐτοῦ.

\*Ὡς πᾶμε ἰς τὴν Λέσχην ἐκεῖ θὰ εὗρωμεν ὅλας τὰς ἐφημερίδας.

What are the principal sights of Athens?

Do you mean the ancient ones?

Yes; and the modern ones too.

The chief antiquities are the Parthenon and Theseum (of the age of Pericles), the Race-course, the brook Ilissus, the Pillars of Jove, the Gate of Hadrian, the tombs of Lysicrates and Philopappus, the theatres of Dionysus and Herodes Atticus, the Temple of Æsculapius, the Temple of the Wingless Victory, the Propylæa (or Gateway), the Picture Gallery, the Erechtheum with the Caryatides, Mars' Hill, the Pnyx, the remains of the Council Chamber and of the Chequered Porch, the Temple of Æolus or of the Winds, and the Gate of the Market.

The most noteworthy modern public buildings are as follows:

The Palace, the Cathedral, the National University, two Orphanages, the Infirmary, the Almshouse, the National Library, the Infants' Asylum,

Πρότυπον Νηπταγωγείον τῆς  
 Φιλεκπαιδευτικῆς Ἑταιρίας, τὸ  
 Ἀρσάκειον ἢ Παρθεναγωγείον  
 τῆς αὐτῆς, τὸ Ὀφθαλμοῖατρεῖον,  
 τὸ Λύκειον, τὸ Ἀστεροσκοπεῖον,  
 τὸ νομισματικὸν καὶ ἀρχαιολογι-  
 κὸν Μουσεῖον, ἡ Ἀκαδημία, τὸ  
 Πολυτεχνεῖον, καὶ τὸ Μέγαρον  
 τῶν Ὀλυμπίων.

the Model Infant School of the  
 Educational Society, the Arsa-  
 ceum or High School for Girls  
 of the same, the Eye Hospital,  
 the Lyceum, the Observatory,  
 the Numismatic and Archæo-  
 logical Museums, the Academy,  
 the Polytechnic, and the Ex-  
 hibition Hall.

## PART III.

## INTRODUCTION.

THE Classified Vocabulary is intended both for easy reference on any topic, and also to be applied to the construction of original exercises founded thereon. Now that the student has worked through Parts I. and II., and has rung the changes on the dialogues so as to be thoroughly familiar with the ordinary usages of grammar, and with many phrases and idioms, he will find the greatest advantage in constructing sentences for himself under each heading of the classified vocabulary. The following is a sample:—

*Τὰ προάστεια καὶ τὰ περὶ χώρα εἶνε μέρη τῆς πόλεως. Ὁ δρόμος διαβαίνει τὸ κέντρον τῆς πόλεως. Οἱ πεζοὶ ἴστανται εἰς τὴν διασταύρωσιν τῶν ὁδῶν. Ἡ δίοδος φέρει εἰς τὴν πλατείαν.*

If the student is at a loss for a word, it is better to think of another expression than to cast about for the missing word. By the time he has worked through the vocabulary, and used his accumulated knowledge to illustrate each succeeding section, he will find himself in a position to express with certainty and ease almost anything he may desire to say.

## CLASSIFIED VOCABULARY.

N.B.—vl. signifies “vernacular.”

## I

## Πόλις.

μέρη τῆς πόλεως· κοινότης·

ἡ πόλις

ἡ συνοικία· τὸ τμήμα

τὸ κέντρον τῆς πόλεως

τὸ προάστειον

τὰ περίχωρα

τὸ τεῖχος

ἡ ὁδός, ὁ δρόμος

ὁδρομίσκος

τὸ τέρμα (τὸ ἄκρον, τὸ τέλος) τῆς ὁδοῦ

ἡ γωνία

ἡ διασταύρωσις τῶν ὁδῶν (τὸ σταυροδρόμιον)

καθ' ὁδόν

ὁδὸς διαβατική, ὁδὸς πολυάνθρωπος

τὸ γαιόστρωτον, ἡ στρωτὴ ὁδὸς

τὸ λιθόστρωτον

τὸ πεζοδρόμιον

οἱ πεζοὶ βαδίζουσιν ἐπὶ τοῦ πεζοδρομίου

ἡ ἀγγελία, ἡ κοινοποίησις, ἡ γνωστοποίησις, ἡ εἰδοποίησις

τοιχοκολλῶ ἀγγελίαν

ἡ δίοδος

ἡ πλατεία

ἡ ἀγορά

ἡ γέφυρα

κρεμαστὴ γέφυρα

διαβαίνω τὴν γέφυραν

ὁ φωτισμός

## TOWN.

*Parts of the town; community, or municipality.*

The town, the city. -

The district; the ward. -

The centre of the town. -

The suburb. -

The environs. -

The wall. -

The way, the road. -

The lane. -

The end of the road. -

The corner. -

The crossing of the roads (cross-roads).

On the way. -

A passable, frequented road.

The pavement, paved way.

The paving-stones.

The footway.

Foot-passengers walk on the footway.

The message, communication, declaration, advertisement.

I post a notice. -

The passage. -

The square. -

The market-place. -

The bridge. -

A suspension bridge. -

I cross the bridge. -

The lighting. -

το φωταερίον (τὸ ἀεριόφως) -  
 ὁ φανός, τὸ φανάριον  
 τὸ οἰκοδόμημα, ἡ οἰκοδομή  
 δημοσία οἰκοδομή, δημόσιον οἰκο-  
 δόμημα  
 τὰ ἀνάκτορα, vl. τὸ παλάτι  
 τὸ μέγαρον  
 ἡ δημορχία, τὸ δημορχεῖον

ἡ κοινότης  
 ὁ δήμαρχος  
 αἱ ἀρχαί, ἡ ἐξουσία  
 ἡ δημοσία διάταξις  
 ἡ ἐθνοφυλακή  
 τὸ ξενοδοχεῖον.  
 τὸ πανδοχεῖον  
 ὁ ξενοδόχος ἡ ξενοδόχος

ὁ ὑπηρέτης  
 οἰκία δι' ἐνοίκιον οἱ πρὸς ἐνοι-  
 κίᾳσιν  
 ἐνοικιάζονται δωμάτια μετ' ἐπί-  
 πλων  
 καταλύω εἰς ξενοδοχεῖον  
 διαμένω, κατοικῶ εἰς ξενοδοχεῖον  
 ἰδιωτικὴ οἰκία  
 τὸ καφενεῖον  
 τὸ ζαχαροπλαστεῖον  
 τὸ καπηλεῖον  
 ὁ κάπηλος  
 τὸ οἶνοπωλεῖον  
 τὸ ξενοδοχεῖον  
 γευματίζω εἰς ξενοδοχεῖον  
 τὸ χρηματιστήριον  
 τὸ νομισματοκοπεῖον  
 τὸ νοσοκομεῖον  
 τὸ θεραπευτήριον  
 τὸ φρενοκομεῖον  
 τὸ ὀρφανοτροφεῖον  
 ἡ ἐκκλησία

The gas.  
 The lamp, light.  
 The building, edifice. -  
 A public building, public edifice. -

The palace, royal residence.  
 The hall.  
 The mansion-house, mayor's resi-  
 dence.

The community. -

The mayor. -

The authorities.

Public order.

Constabulary. -

The inn, hotel (eating-house). -

The hotel (on a large scale). -

The host, landlord; hostess, land-  
 lady.

The waiter. -

Houses to let, lodgings to let.

Rooms are let furnished.

I put up at an inn.

I stay or live at an hotel.

Private house.

The coffee-house.

The confectioner's.

The shop (stall).

Small ware dealer, pedlar.

The wine-shop. -

The inn. -

I dine at a restaurant.

The exchange.

The mint.

The hospital.

The convalescent home.

The asylum.

The orphanage. -

The church. -



τὸ κωδωνοστάσιον  
 ὁ κώδων, vl. ἡ καμπάνα  
 ὁ κωδωνοκρούστης  
 ὁ θόλος  
 ἡ μητρόπολις  
 ἡ βιβλιοθήκη  
 ὁ στρατών  
 τὸ ταχυδρομεῖον  
 τὸ γραμματοκιβώτιον  
 τὸ γραμματόσημον  
 τὸ τηλεγραφεῖον  
 τηλεγραφικὸν σύρμα  
 ἡ στήλη  
 ὁ ἀνδριάς  
 ὁ περίπατος  
 τὸ ἀναβρυτήριον  
 τὸ φρέαρ, τὸ πηγάδιον  
 τὸ ὑδραγωγεῖον  
 οἱ σωλῆνες  
 ἡ ὑδραυλία  
 ὁ νυκτοφύλαξ  
 ὁ περίπολος, οἱ περίπολοι

The belfry.  
 The bell. -  
 The bell-ringer.  
 The dome. -  
 The cathedral.  
 The library. -  
 The barracks. -  
 The post, post-office. -  
 The letter-box. -  
 The stamp. -  
 The telegraph-office. -  
 Telegraph-wire. -  
 Column, pillar.  
 The statue. -  
 The walk. -  
 The fountain.  
 The well.  
 The aqueduct.  
 The pipes.  
 The pump.  
 The night watchman. -  
 The patrol. -

## II.

## Οἰκία.

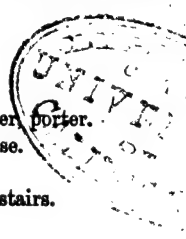
μέρη τῆς οἰκίας καὶ κατοικίας.

ἡ οἰκία· ὁ οἰκίσκος  
 θέτω τὸν θεμέλιον λίθον  
 οἰκοδομῶ, κτίζω οἰκίαν  
 καταρρίπτω οἰκίαν  
 κατοικῶ ἐν τινι οἰκίᾳ  
 κατοικῶ οἰκίαν τινά  
 ποῦ κατοικεῖτε;  
 ἡ καλύβη  
 οἰκία λιθόκτιστος, πλινθόκτιστος,  
 μαρμαρόκτιστος  
 ξύλινη οἰκία  
 τὰ εἱρεῖπια  
 τείχος παλαιόν

## HOUSE.

*Parts of the house and home.*

- The house, the cottage. -  
 I lay the foundation stone.  
 I build, erect a house.  
 I pull down a house. -  
 I live in a house. -  
 I inhabit a house. -  
 - Where do you live?  
 The hut.  
 A stone house, a brick house, a  
 house of marble.  
 A wooden house. -  
 The ruins.  
 An old wall. -

- ἡ οἰκία αὕτη ἀπειλεῖ κατὰπτωσιν  
 τὸ οἰκοδόμημα, ἡ οἰκοδομή  
 ἡ στέγη  
 τὸ ἔδαφος  
 ὁ κέραμος, τὸ κεραμίδιον  
 στέγη ἐκ κεράμων, στέγη ἐκ ψευ-  
 δαργύρου  
 τὸ ἀνεμόμετρον  
 τὸ ἀλεξικέραυνον  
 ἡ ὀροφή  
 ἡ ξυλική, ἡ ξυλεία  
 αἱ δοκοί, τὰ δοκάρια  
 ὁ τοῖχος  
 ὁ στῦλος  
 ἡ θύρα, ἡ πύλη, vλ. ἡ ἐξώπορτα  
 τὸ παράθυρον  
 τὸ μέτωπον  
 τὸ ἀέτωμα  
 ὁ κώδων  
 ὁ θυρωρός  
 ἐξοχικὴ οἰκία  
 ἡ ἔπαυλις  
 ἡ κλίμαξ, vλ. ἡ σκάλα  
 αἱ βαθμίδες, vλ. τὰ σκαλιά  
 τὸ πάτωμα  
 τὰ ἰσόγειον  
 πρῶτον, δεύτερον, τρίτον πάτωμα  
 ἡ ἀποθήκη, ἡ ὀψοθήκη, vλ. τὸ κελάρι  
 ὁ θόλος  
 ἡ αὐλή  
 ὁ ἐξώστης, vλ. τὸ μπαλκόνι  
 ἡ κατοικία  
 ἡ κατοικία αὕτη σύγκειται ἐκ  
 πολλῶν δωματίων  
 ἐνοικιάζω  
 τὸ ἐνοίκιον  
 ἡ προθεσμία  
 ὁ ἐνοικιαστής  
 τὸ ἐνοικιαστήριον
- This house threatens to fall  
 down.  
 The building, the edifice.  
 The roof.  
 The floor.  
 The tiling, the tile.  
 A roof of tiles, a roof of zinc.  
 The weathercock. —  
 The lightning conductor. —  
 The ceiling.  
 The woodwork, the laths.  
 The beams, the planks.  
 The wall.  
 The post, pillar.  
 The door; the gate (outer door).  
 The window.  
 The front.  
 The wing.  
 The bell.  
 The door-keeper, porter.  
 A country house.  
 The villa.  
 The staircase, stairs.  
 Steps, stairs.  
 The storey.  
 The ground floor.  
 — First, second, third storey (floor).  
 The cellar, storehouse.  
 The dome.  
 The courtyard; yard, court.  
 The balcony. —  
 Lodgings; residence.  
 These lodgings consist of many  
 apartments.  
 I hire.  
 (Hired) lodgings.  
 The term; notice.  
 Hirer; lodger.  
 The lodging-house.
- 

ἡ προκαταβολή	The deposit. -
ἡ προπληρωμή	Payment in advance.
ὁ οἰκοδεσπότης ἡ οἰκοδέσποινα	The landlord, landlady; master, mistress, of the house.
ὁ προθάλαμος	The anteroom, vestibule. -
τὸ δωμάτιον, ὁ θάλαμος, v.l. ἡ κάμαρη	The chamber, room, apartment. -
παρακείμενον, γειτονεῦον δωμάτιον	Adjacent, adjoining room.
ὁ γείτων ἡ γειτόνισσα	The neighbour (male); ditto (female).
ἡ γειτονία	The neighbourhood.
δωμάτιον τοῦ ὕπνου	A bedroom. -
τὸ ἐστιατήριον, v.l. ἡ τραπεζαρία	The dining-room.
ἡ αἴθουσα	The parlour; drawing-room. -
τὸ μαγειρεῖον	The kitchen. -
ἡ οὐδός, τὸ κατώφλιον	The threshold.
οὐδέποτε θὰ πατήσω πλεόν τὸ κατώφλιόν του	I will never cross his threshold again.
τὸ δάπεδον	The floor. -
ἡ στέγη, τὸ σανίδωμα	The roof; the wainscot. -
σανιδόνω	I board up, wainscot.
οἱ τοῖχοι	The walls. -
ἡ θύρα	The door. -
ἡ θύρα τρίξει	The door creaks. -
τὰ φύλλα τῆς θύρας, αἱ δικλίδες	The folding doors.
ἡ θύρα δὲν κλείει	The door doesn't shut. -
ὁ στροφεύς, ἡ στρόφιγξ	The door-handle.
κλείσατε τὴν θύραν	Shut the door. -
ἡ μίγκλειστος θύρα	A door ajar. -
ἡ κλειδονία, v.l. ἡ κλειδαριά	The lock.
ὁ μοχλός	The bar.
ὁ σύρτης, ὁ μάνδαλος	The bolt.
τὸ κλειδίον	The key.
ἀνοίγω τὴν θύραν	I open the door. -
βάλλω τὸν μάνδαλον, μανδαλώνω	I bolt. -
ὁ τάπης	The carpet. -
τὸ παράθυρον	The window. -
τὸ παράθυρον βλέπει πρὸς τὴν αἰλήν, πρὸς τὸν δρόμον	The window looks into the yard, into the street.
προβαίνω εἰς τὸ παράθυρον	I go up to the window. -

ἡ ὕαλος τοῦ παραθύρου, vl. τὸ τζάμι	The window-pane.
διπλοῦν παράθυρον	A double window. -
τὸ παραθυρόφυλλον, vl. τὸ κανάτι	The window-sill.
αἱ κιγκλίδες, vl. τὰ κάγκελα	The banisters, balustrade.
τὸ παραπέτασμα	The curtain. -
ἡ θερμάστρα	The fireplace, stove.
ἡ θέρμανσις	Heating.
ἡ κάμινος	The chimney. -
ἡ καπνοδόχη, vl. ἡ καμινάδα	The chimney-pot.
ἡ πυράγρα, vl. ἡ μασιά	The tongs.
τὰ ξύλα	The fuel. -
οἱ λιθάνθρακες, οἱ γαιάνθρακες	The coal. -
οἱ ἄνθρακες, vl. τὰ κάρβουνα	Charcoal.
τὸ σάρωθρον, ἡ παρὰσύρα, vl. ἡ σκούπα	The broom.

## III.

## Ἑπιπλα.

## FURNITURE.

οἰκιακὰ σκεύη ἱματισμός· φωτισμός.	<i>Household implements; clothing; lighting.</i>
τὸ ἔπιπλον· τὰ ἔπιπλα, ἡ οἰκοσκευή	Furniture; articles of furniture.
ὁ ἐπιπλωπώλης	The upholsterer.
τὸ συρτάριον, τὸ ἐρμάριον	The drawer.
τὸ γραφεῖον	The office, study.
ἡ βιβλιοθήκη	The library. -
ὁ κομμωτήρ	The chest of drawers.
τὸ χρηματοκιβώτιον	The safe. -
τὸ τραπέζιον	The table. -
τὸ κάθισμα, ἡ καθέκλα	The seat, the chair. -
ὁ κλωτήρ, vl. ἡ πολυθρόνα	The armchair.
τὸ ὑποπόδιον, ὁ σκίμπος, τὸ σκαμνίον	The footstool, hassock.
τὸ θρανίον	The ottoman.
τὸ ἀνάκλιτρον, vl. ὁ καναπὲς	The sofa. -
τὸ προσκέφαλον, vl. τὸ μαξιλάρι	The cushion.
τὸ κάτοπτρον, vl. ὁ καθρέπτης	The looking-glass.
κατοπτρίζομαι.	I look in the glass.
ἡ κλίνη, vl. τὸ κρεβάτι	The bed, the couch.
στρώνω τὸ κρεβάτι	I make the bed.

τὸ στρώμα	The mattress. —
στρώμα ἐλαστικόν	Spring-mattress. —
τὸ σινδόνιον	The sheet. —
τὸ ἐφάπλωμα, v.l. τὸ πάπλωμα	The coverlet, coverlid.
τὸ προσκεφάλαιον, τὸ προσκέφαλον	The pillow. —
τὰ σινδόνια	The sheets. —
ὁ νιπτήρ	The washing-stand.
ἡ λεκάνη, ὁ λουτήρ	The basin. —
ἕδωρ ψυχρόν, χλιαρόν, θερμόν, βραστόν	Cold, lukewarm, warm, boiling water.
τὸ χειρόμακτρον, τὸ προσόψιον	The towel.
τὸ σαπώνιον, v.l. τὸ σαποῦνι	The soap. —
ἡ ὀδοντόκονις	The tooth-powder.
ὁ ψυκτήρ τῶν ὀδόντων, v.l. ἡ βροῦτσα	The tooth-brush.
τὸ κτένιον· κτενίζομαι	The comb; I comb my hair.
τραπέζιον τῆς νυκτός	Night-stool. —
τὰ ἐναύσματα, v.l. τὰ σπέρτα	Matches, lights.
ὁ λαμπτήρ, ἡ λυχνία, ὁ λύχνος, v.l. ἡ λάμπα	The lamp.
ἡ θρυαλλίς, τὸ ἐλλύχνιον, v.l. τὸ φυτύλι	The wick.
τὸ πετρέλαιον	Petroleum. —
τὸ ἔλαιον	Oil. —
ὁ λυχνοστάτης, τὸ κηροπήγιον, v.l. τὸ καντιλιέρι οἷς ὁ καντιλιέρης	The candlestick.
ὁ κηρός, v.l. τὸ κερὶ· τὸ σπερματσέ- τον	The candle; the spermaceti can- dle.
τὸ φῶς	The light. —
τὸ κανδήλιον	The taper. —
ἀνάπτω φῶς	I make a light. —
σβύνω	I put out, quench, extinguish. —

## IV.

## MAN'S CLOTHING.

ἱματισμὸς τοῦ ἀνδρός.	<i>Clothes; covering for the head,</i>
ἐνδύματα· κάλυμμα τῆς κεφα- λῆς· ὑπόδεσις· ἀντικείμενα πρὸς χρῆσιν τοῦ ἀνδρός.	<i>for the feet; articles for the use of men.</i>
ὁ ἱματισμός, ἡ ἐνδυμασία	Dressing, attire. —
ἐνδύματα, φορέματα	Clothes, garments. —

ἐνδύω, ἐκδύω  
 εἶνε ὡραία ἐνδεδυμένη  
 ὁ φράκος vl., ἡ βελάδα vl.  
 τὸ ἐπανωφόριον, τὸ παλτόν  
 παραγγέλλω ἐν ἐπανωφόριον  
 τὸ κολάρον vl., τὸ φωκῶλον vl.  
 τὸ στῆθος  
 αἱ χεiriδες, vl. τὰ μανίκια  
 τὸ ὑπόρραμμα, vl. ἡ φόδρα, ἡ  
 βάτα  
 τὸ θυλάκιον, vl. ἡ τσέπη  
 ὁ μανδύας  
 τὸ παλτόν  
 ὁ σουλτουῦκον vl.  
 ἡ διφθέρα, vl. ἡ γούνα  
 τὸ περιστήθιον, ἡ περιστήθις, vl.  
 τὸ γελέκον  
 τὸ ζιπὸν vl.  
 τὸ κομβίον· ἡ κομβότρυπα  
 δύο σειραὶ κομβίων, vl. δυὸ σει-  
 ραῖς κομβιά  
 κομβόνω· ξεκομβόνω vl.  
 αἱ περικνημίδες, vl. τὸ πανταλόνι  
 τὸ ἐσώβρακον  
 ὁ κοιτωνίτης, vl. ἡ ῥομπατεκάμερα  
 ἡ ὑπόδεσις  
 τὸ ὑπόδημα  
 τὸ ὑπόδημα, vl. τὸ παπούτσι  
 ἡ ἐμβάς, vl. ἡ παντόφλα  
 παρήγγειλα ἐν ζεύγος ὑποδη-  
 μάτων  
 ὁ ὑποδηματοποιός, vl. ὁ παπουτσήs  
 βάλλω τὸ ὑπόδημα  
 ἐκβάλλω τὰ ὑποδήματα  
 αὐτὰ τὰ ὑποδήματα μὲ πληγό-  
 νουν  
 τὸ δέρμα  
 τὸ πέδιλον, vl. ἡ σόλα  
 τὸ ὑποπτέρνιον, ἡ πτέρνα, vl. τὸ  
 τακούνι

I dress, undress. -  
 She is nicely dressed. -  
 The dress-coat. -  
 The overcoat, paletot. -  
 I order an overcoat. -  
 The collar. -  
 The chest, breast. -  
 Gloves, mittens.  
 The skirt.  
 The pocket.  
 The cloak, mantle.  
 The paletot. -  
 The surtout.  
 Fur; leather garment.  
 The waistcoat.  
 Under-petticoat. -  
 The button; the button-hole.  
 Two rows of buttons.  
 I button; I unbutton. -  
 Trousers. -  
 Drawers.  
 The dressing-room.  
 Boots and shoes.  
 The boot.  
 The shoe.  
 The slipper. -  
 I ordered a pair of boots.  
 The shoemaker.  
 I put on the boot. -  
 I take off my boots.  
 These boots pinch me.  
 The leather. -  
 The sole. -  
 The heel. -

γυαλίζω ορ λουστράρω τὰ παπούτσια νλ.	I black or polish the shoes. ..
ἡ μελαντηρία, τὸ λογχωτόν, νλ. ἡ μπογιά	The blacking.
ἡ βούρτσα νλ.	The brush. .
- αἱ πελοβατίδες, νλ. τὰ καλόσια	The galoshes.
ἡ κεφαλὴ	The head. -
τὸ κάλυμμα τῆς κεφαλῆς	The covering of the head.
ὁ πῖλος, νλ. τὸ καπέλον	The hat. -
τὸ κασκέτον νλ.	The cap. -
κάτω τὸ καπέλον ! νλ.	Off with your hat. -
μανδύλιον τοῦ λαιμοῦ	Neckerchief. -
τὸ σάλιον νλ.	The shawl. -
τὸ χειρόκτιον	The glove. -
τὸ ὥρολόγιον	The clock, watch. -
ὁ κύλινδρος, ἡ ἄγκυρα	The cylinder; the escapement.
χρυσοῦν, ἀργυροῦν ὥρολόγιον	A gold, silver watch. .
τὸ ὥρολόγιον μου ἐστάθη ορ ἐσταμάτησε	My watch has stopped. -
πηγαίνει μίαν ὥραν ἐμπρός, ὀπίσω	It is an hour fast, slow. -
χορδίζω (νλ. κουρδίζω) τὸ ὥρολόγιον	I wind up my watch. -
τὸ κλειδίον τοῦ ὥρολογίου	The watch-key. -
τὸ ἐλατήριον ἔσπασε	The spring is broken.
ὁ δείκτης· ὁ ὥροδείκτης· ὁ λεπτοδείκτης	The hand; the hour-hand; the minute-hand.
ἡ ἀλυσίς τοῦ ὥρολογίου	The watch-chain. -
τὰ δίοπτρα, νλ. τὰ ματογυάλια	The spectacles; glasses. .
τὸ χαρτοφυλάκιον	The card-case.
- τὸ σημειωματάριον	The note-book.
σημειῶν τι	I make a note of, note. -
τὸ βαλάντιον, νλ. τὸ πουγγί	The purse. -
τὸ ῥαβδίον, νλ. τὸ μπαστούνι	The cane, walking-stick. -
ἡ καπνοσῦριγξ, νλ. ἡ πίπα	The tobacco-pipe; pipe. -
καπνίζω	I smoke. -
ὁ καπνός	Tobacco ( <i>lit.</i> smoke). -
τὸ σιγάρον	The cigar (cigarette). -
ὁ ταμβάκος	The snuff. -
ἡ ταμβακοθήκη, νλ. ἡ ταμβακιέρα	The snuff-box.

## V.

## Ἰματισμὸς τῆς γυναίκος.

καλλωπισμὸς· χρυσαφικά· ἀ-  
σπρόρουχα (v.l.)· ἐργόχειρα  
γυναικεία.

τὸ φόρεμα, v.l. τὸ φουστάνι

ἡ οὐρά

τὸ ἐσωφόριον, v.l. μεσοφόρεμα

τὸ ἀτημέλητον

τὸ στηθόδεσμον, v.l. ὁ κορσές

τὸ σάλιον

τὸ μανδύλιον

ἡ ζώνη

τὰ τρίχαπτα, v.l. ἡ δαντέλλαις

τὸ περίζωμα, v.l. ἡ ποδιά

ἡ σκούφια

ὁ πέπλος

ἡ κόμη, τὰ μαλλιά

αἱ πλεξίδες

ἡ χωρίστρα

τὸ κτένιον· κτενίζομαι

τὰ ἀρώματα, v.l. ἡ μυρωδιαίς

ὁ μυρεψός

τὰ χρυσαφικά, τὰ στολίδια

τὸ ψιμύθιον, v.l. τὸ φυκισίδι

τὸ βέλος

τὰ ἐνώτια, v.l. τὰ σκωλαρίκια

τὸ μανδύλιον τοῦ λαιμοῦ

τὸ ψέλλιον, τὸ βραχιόλιον

τὸ ἀνεμοστήριον, v.l. ἡ βεντάλια

τὸ ἀλεξήλιον, v.l. τὸ παρασόλι

τὸ ἀλεξιβρόχιον, v.l. ἡ ὀμπρέλλα

ἀνοίγω τὸ ἀλεξήλιον

κλείω τὸ ἀλεξιβρόχιον or ἀλεξι-

βροχον

τὰ ἀσπρόρουχα v.l.

πλύνω

ἡ πλύντρια, ἡ πλύστρα

τὸ ὑποχιτώνιον, τὸ ὑποκάμισον

## WOMAN'S DRESS.

*Ornaments; trinkets; linen;  
female work.*

The dress.

The train.

Under garment.

The negligé, morning dress.

Stays, corset.

The shawl.

The cloak.

The sash, girdle.

Lace.

The apron.

The cap.

The gown.

The hair.

The plaits.

The parting.

The comb; I comb my hair.

The perfumes; scents.

The perfumer.

Trinkets, ornaments.

Rouge.

The hairpin.

The earrings, eardrops.

The neckerchief.

The bracelet.

The fan.

The parasol.

The umbrella.

I put up my umbrella.

I put down, shut my umbrella.

The linen; washing.

I wash.

The washerwoman.

The chemise, shirt.



λινοῦν ὑποκάμισον	A linen shirt.
βαμβάκινον ἢ βαμβακερὸν ὑποκάμισον	A cotton, calico shirt.
τὰ κομβία	The buttons.
- ἡ περικνημῖς, v.l. ἡ κάλτσα	The stockings.
τὰ τσουράπια v.l.	The socks.
ὁ καλτσοδέτης v.l.	The garter.
τὸ ρινόμακτρον, τὸ μανδύλιον, τὸ μιξομάνδυλον.	The pocket-handkerchief.
αἱ γυναικεῖαι ἐργασίαι	Female employments.
τὰ ἐργόχειρα	"Work," handiwork.
ῥάπτω ἡ ῥάπτρια	I sew; the sempstress.
- τὸ ὕφασμα, τὸ πανίον	The stuff, the cloth.
ἡ ῥαφή	The seam.
τὸ νύγμα, ἡ βελονιά	The stitch.
τὸ ῥύψιμον	Sewing.
τραπέzion τοῦ ῥαψίματος	Work-table.
ἡ μηχανὴ ῥαπτικῆς, ἡ ῥαπτομηχανή	The sewing-machine.
ἡ δακτυλήθρα	The thimble.
τὸ ψαλίδιον	The scissors.
ἡ βελόνη ἡ καρφοβελόνη	The needle; the bodkin.
τὸ νήμα, ἡ κλωστή	The thread.
τὸ πλεκτόν	Plaiting, knitting.
τὸ βελόνιον (τοῦ πλεξίματος)	Knitting-needle.
ἡ βελονοθήκη	The needle-case.
ἀναρράπτω, συρράπτω, v.l. μπαλόνω	I mend, patch.
τὸ κέντημα, τὸ κεντητόν	Embroidery, embroidered work.
κεντῶ	I embroider.
τὸ δεῖγμα	The pattern.
κλώθω	I spin.

## VI.

## Ἀνθρώπινον σῶμα.

## HUMAN BODY.

μέρη τοῦ σώματος ἰδιότητες ἢ θέσεις.	<i>Parts of the body; qualities; attitudes.</i>
ἡ κεφαλή	The head.
ἡ κόμη ἡ θρίξ	The hair; locks.
μέλαινα κόμη, v.l. μαῦρα μαλλιά	Black hair, black tresses.
κόμη καστανόχρους, v.l. καστανὰ μαλλιά	Auburn hair.

ξανθός· πολίος, πολιοθριξ

Yellow-haired, blond; grey-haired.

κόμη λευκή, v.l. ἄσπρα μαλλιά

White hair. ~

κουρεύομαι

I have my hair cut.

ἡ κουρά

Hair-cutting. ~

ἡ φενάκη, v.l. η περούκα

The wig.

ἡ κορυφή τῆς κεφαλῆς

The top of the head. ~

τὸ κρανίον

The skull. ~

ὁ ἐγκέφαλος, ὁ μυελός

The brain. ~

ἄνθρωπος χωρὶς μυαλά v.l.

A brainless idiot. .

τὸ πρόσωπον· ἡ ὄψις

The face; the countenance. ~

ἔχω ὄψιν

I have the appearance, look as if.

τὸ μέτωπον

The forehead. ~

μέτωπον ὑψηλόν

A high forehead. ~

ἔχει ρυτίδας ἐπὶ τοῦ μετώπου

He has wrinkles in his forehead. ~

ὁ ὀφθαλμός, v.l. τὸ μάτι

The eye. ~

τὸ ὄμμα, τὸ βλέμμα

The glance, the look.

—προσηλόνω τὸ βλέμμα μου ἐπὶ  
τινος

I fix my gaze on something.

ἀποστρέφω τοὺς ὀφθαλμούς

I turn away my eyes. ~

βλέμμα ὀξύ

A sharp, quick eye.

μάρτυς αὐτόπτης

An eye-witness.

ὁ βολβός, ὁ ὀφθαλμός

The apple of the eye.

ἡ κόρη τοῦ ὀφθαλμοῦ

The pupil of the eye.

αἱ ὀφρύες

The eyebrows.

τὰ βλέφαρα

The eyelids.

αἱ βλεφαρίδες

The eyelashes. ~

ἡ ρίς

The nose.

ὁμιλεῖ οὐ λαλεῖ διὰ τῆς ρινός

He speaks through the nose. ~

—ἄγει καὶ φέρει διὰ τῆς ρινός

He leads by the nose.

ἡ παρειά, v.l. τὸ μάγουλον

The cheek; the jawl.

τὸ οὖς, τὰ ὦτα, v.l. τὰ αὐτία

The ear, the ears.

ὁ λοβός, τὸ ἐξωτερικὸν οὖς

The lobe, outer ear.

τὸ τύμπανον

The drum of the ear. ~

τὸ στόμα

The mouth. ~

τὸ χεῖλος

The lip.

χοῦδρά, λεπτά χεῖλη

Coarse, thin lips.

ἡ γλῶσσα

The tongue.

τὸ ἄκρον τῆς γλώσσης

The tip of the tongue. ~

τρέχει εἰς τὴν γλῶσσαν μου δάκνω (v.l. δαγκάνω) τὴν γλῶσσάν μου	It's on my tongue (of a word). I bite my tongue.
ὁ οὐρανίσκος	The roof of the mouth.
— ἡ κιονίς, ὁ γαργαρεών	The uvula.
ὁ φάρυγξ	The gullet.
ἡ σιαγών	The jaw.
μασῶ, μασᾶ	I chew, he chews.
ὁ ὀδούς· οἱ ὀδόντες, τὰ ὀδόντια	The tooth; the teeth.
τὸ οὐλον, τὰ οὐλα	The gum, the gums.
δὲν ἀνοίγει τὸ στόμα του	He does not open his mouth.
ὁ πῶγων	The chin.
τὸ γένειον· ἡ γενειάς	The beard; whiskers.
γενειάτης· ἀγένειος	Bearded; beardless.
ὁ μύσταξ, v.l. τὸ μουστάκι	The moustache.
ξυρίζομαι	I shave (myself).
ὁ λαιμός	The throat.
ὁ τράχηλος, ὁ αὐχὴν	The neck.
ὁ σφόνδυλος	The backbone, vertebra.
ὁ λάρυγξ	The windpipe.
καγχάζω	I hiccup.
ὁ ὤμος, v.l. ὁ νῶμος	The shoulder.
— ἡ μασχάλη	The armpit.
ὁ βραχίον· ἡ ἀγκάλη	The arm; the embrace.
ἐναγκαλίζομαι, περιπτύσσομαι	I embrace, put my arms round.
ἀσπάζομαι, φιλῶ	I greet, I kiss.
προσφέρω τὸν βραχίονά μου	I offer my arm.
ὁ πῆχυς· ὁ ἀγκών	The forearm; the elbow.
ἡ χεὶρ (δεξιὰ, ἀριστερά)	The hand (right, left).
ἔρχομαι εἰς χεῖρας	I come within arms' length, engage, come to blows.
σφίγγω τὴν χεῖρα	I squeeze, press the hand.
τὸ δάκτυλον, ὁ δάκτυλος	The finger.
τὸ ἄκρον τοῦ δακτύλου	The tip of the finger.
δακτυλοδεικτῶ τινα	I point at some one with the finger.
ὁ ἀντίχειρ, ὁ δάκτυλος	The thumb.
— ὁ λιχανός, ὁ δείκτης	The fore-finger.
ὁ μέσος	The middle finger.
ὁ παράμεσος	The fourth finger.

ὁ μικρός  
 ὁ ὄνυξ, τὸ ὀνύχιον  
 - ἡ παρωνυχίς  
 ἡ πυγμή, ὁ γρόνθος  
 ἡ γρονηθία  
 - ἡ σπιθαμή  
 τὰ νῶτα  
 στρέφω τὰ νῶτα πρὸς τινα  
 ἡ σφονδυλικὴ στήλη, τὸ ραχοκύκ-  
 καλον  
 ἡ ὀσφύς  
 ἡ πλευρά  
 τὸ πλευρόν  
 τὸ στήθος  
 - ὁ μαστός, v.l. τὸ βυζί  
 ὁ κόλπος  
 ἡ γαστήρ, ἡ κοιλία  
 τὸ ὑπογάστριον  
 ἡ κνήμη· τὸ σκέλος  
 τὸ γόνυ, v.l. τὸ γόνατον  
 γονυκλινής  
 - γονατίζω  
 πίπτω εἰς τοὺς πόδας τινός  
 ἡ γαστροκημία, ἡ κνήμη  
 - τὸ σφυρόν, ὁ ἀστράγαλος  
 ὁ πούς, v.l. τὸ ποδάρι  
 - τὸ πέλμα, τὸ πέδιλον  
 οἱ δάκτυλοι, τὰ δάκτυλα  
 βαδίζω ἀκροποδητί  
 ἡ πτέρνα  
 τὸ μέλος· τὸ δέρμα  
 - ἡ ἀρμογή· τὸ ἄρθρον, ὁ κόνδυλος  
 - τὸ ὀστοῦν, τὸ κόκκαλον· ὀστέϊνος  
 ὁ μυελός  
 τὸ κρέας  
 - τὸ νῆυρον· νευρικός· νευρώδης  
 ἡ ἰς, αἱ ἴνες  
 ὁ μῦς, οἱ μύωνες  
 ἡ ἰσχὺς τῶν μυώνων  
 - τὸ αἷμα· αἱματηρός, αἰμοσταγής

The little finger. ,  
 The nail.  
 The whitlow.  
 The fist. -  
 The blow with the fist. -  
 The span.  
 The back.  
 I turn my back to any one. -  
 The vertebral column.  
 The loin.  
 The rib. .  
 The side. .  
 The chest. .  
 The breast.  
 The bosom, lap.  
 The belly. -  
 The abdomen.  
 The shank; the leg.  
 The knee. -  
 On bended knees.  
 I fall on my knees, kneel.  
 I fall at any one's feet. -  
 The thigh.  
 The ankle.  
 The foot. -  
 The sole.  
 The toes. -  
 I go on tip-toe.  
 The heel. -  
 The limb; the skin.  
 The joint.  
 The bone; bone, of bone.  
 The marrow. -  
 The flesh. -  
 The nerve; nervous. -  
 The sinew, sinews. .  
 The muscle, the muscles. -  
 Strength of muscle. .  
 The blood; bloody, bleeding.

αἰμοβόρος, αἰμοχαρής	Bloodthirsty, sanguinary.
ἡ φλέψ· ἡ ἀρτηρία	The vein; the artery.
ὁ σφυγμός	The pulse.
ἡ καρδία· ἐγκάρδιος	The heart; hearty.
ἡ καρδία πάλλει	The heart beats.
οἱ παλμοὶ τῆς καρδίας	The throbbings of the heart.
ὁ πνεύμων· οἱ πνεύμονες	The lung; the lungs.
— ἡ ἀναπνοή, τὸ ἀσθμα	Inspiration, breathing.
ἀσθμαίνων	Panting.
ἀναπνέω	I breathe.
ἡ χάσμη, τὸ χάσμημα	The gape, yawn.
χασμῶμαι	I gape, I yawn.
ὁ στόμαχος	The stomach.
— χωνεύω· ἡ πέψις, ἡ χώνευσις	I digest; digestion.
— τὰ ἔντερα, τὰ ἐντόσθια	The bowels, the entrails.
τὸ ἥπαρ· ἡ σπλήν	The liver; the spleen.
ἡ χολή	The gall, bile.
τὸ σάλον· τὸ φλέγμα	The spittle; phlegm.
τὸ ἀπόχρεμμα, τὸ πτύσμα· πτύω	Expectoration; I spit.
ὁ ἰδρώς· ἰδρώνω	Sweat; I sweat.
ἡ ἐξάτμησις· ἡ διαπνοή, ἡ ἰδρωσις	Transpiration, sweating.
αἱ πόροι· πορώδης	The pores; porous.
ὁ πταρμός· πταρνίζομαι	Sneezing; I sneeze.
τὸ δάκρυον· δακρύνω	The tear; weeping.
κλαίω· χύνω δάκρυα	I cry; I shed tears.
μετὰ δακρύνων εἰς τοὺς ὀφθαλμούς	With tears in his eyes.
ἡ χροιά, τὸ χρῶμα	The colour, complexion.
ἡ ὄψις	The appearance, look.
ἔχει ὄψιν καλήν	He looks well.
ἔχει ὄψιν ἡθοποιοῦ	He has the look of an actor (a theatrical air).
ἡ ὠχρότης· ὠχρός	Pallor; pale.
ἡ εὐσωματία, ἡ πολυσαρκία	Stoutness, fatness.
ἡ ἰσχνότης· ἰσχνός	Leanness; lean.
εὐμήκης, ἰσχνός	Lank, thin.
εὐμεγέθης	Large of stature.
ἡ ὠραιότης, τὸ κάλλος· ὠραίος,	Beauty, loveliness; fair, beautiful,
εὐειδής, εὐμορφος· καθωραῖζω	lovely; I beautify.
— ἡ κομψότης· κομψός· λεπτός	Prettiness; pretty; delicate.
ἡ ἀσχημία· δυσειδής, ἀσχημος	Ugliness; misshapen, ugly.

ἡ δυσμορφία· δύσμορφος	Deformity ; deformed.
ἡ ἐπιτηδείότης· ἐπιτήδειος	Cleverness ; clever.
ἡ δεξιότης· δεξιός	Dexterity ; dexterous.
ἡ εὐκνησία· εὐκνήτος	Nimbleness ; nimble.
ἡ βαρύτης· βαρύς	Heaviness ; heavy, clumsy. —
ἡ ἰσχὺς, ἡ ῥώμη· ῥωμαλέος	Strength, vigour ; vigorous. —
ἡ ἀδυναμία, ἀδύνατος· ἐξασθενῶ	Feebleness ; feeble ; I grow feeble.
ὁ κόπος, ὁ κάματος	Trouble ; toil.
κατάπονος, κατάκοπος, κουρασμένος	Fatigued, toilworn, weary.
καταπονῶ, κουράζω	I wear out, weary.
ὁ ὕπνος· ὑπναλέος	Sleep ; sleepy.
νυστάζω	I am sleepy.
κοιμῶμαι· ἀποκοιμῶμαι	I sleep ; fall asleep. —
ῥοχαλίζω· ὁ ῥοχαλισμός	I snore ; snoring. —
ἀγρυπνῶ· ἡ ἀγρυπνία	I watch, lie awake ; wakefulness. —
ἐξυπνῶ, ἡ ἐγερσις	I awake ; awaking, rising.
ἀφυπνίζω, ἐξυπνίζω, ἐξυπνῶ	I waken, wake up.
ἡ μιμική, ἡ παντομιμία	Mimicry, pantomime. —
ὁ παντῆμιμος, ὁ μῖμος	The mimic, pantomimist.
ὁ μορφασμός	The (making a) face.
μορφάζομαι	I make a face.
ἡ στάσις	The posture.
τὸ βάδισμα	Walking, gait.
ἰπάγω, πηγαίνω· τρέχω	I go ; I run. —
τὸ βῆμα· βαδίζω, βηματίζω	The step ; I walk, step. —
ἡ θέσις	The position.
ἵσταμαι, στέκω· ὀρθίος	I stand ; upright.
κάθημαι· καθήμενος	I sit ; sitting. —
καθίζω	I sit down. —
λάβετε θέσιν, καθήσατε	Take a seat, sit down. —
κείμαι, v.l. κοιτομαι· κείμενος	I lie ; lying.
κατακλίνομαι	I recline.

## VII.

## Ὑγίεια or ὑγεία.

ἀσθένειαι· φάρμακα· σωματικά ἐλαττώματα

ἡ ὑγίεια, ὑγεία· ὑγιής

ὑγεινός· βλαβερός

## HEALTH.

Diseases ; medicines ; bodily defects.

Health ; healthy. —

Wholesome ; injurious. —

πῶς ἔχετε; πῶς ἔχει ἡ ὑγίεια  
 σας; πῶς εὐρίσκεσθε;

εὐχαριστῶ, πολὺ καλὰ  
 ὅλη ἡ οἰκογένειά μου εἶνε ὑγιής  
 ἡ ἀδιαθεσία, ἡ κακοδιαθεσία  
 εἶμαι ἀδιάθετος, κακοδιάθετος  
 δὲν εἶμαι τόσῃ καλὰ  
 ἡ ἀσθένεια· ἀσθενής, ἄρρωστος  
 ὁ ἀσθενής

φιλάσθενος· καχεκτικός  
 ἀσθενῶ

ἡ κεφαλαγία, ὁ πονοκέφαλος, ὁ  
 κεφαλόπονος

ἡ ὀδονταγία, ὁ ὀδοντόπονος, ὁ  
 πονόδοντος

ἡ δυσπεψία, ἡ ἀπεψία  
 δύσπεπτος

πάσχω δυσπεψίαν

ἔχω στομαχόπονον

τὸ κρυολόγημα

ἐκρυολόγησα, ἐκρύνωσα

ὁ βήξ· βήχω

ἡ συνάγχη· ὁ βράγχος

ὁ ρευματισμός

τὸ πρήσιμα, τὸ πρήξιμον

πρήσκομαι

ὁ κατάρρους· αἱ αἰμορροΐδες

ὁ ἔμετος, ὁ ἐμετός

ἐξεμῶ, v.l. ξερνῶ

οἱ σπασμοί· σπασμωδικός

ἡ ἐπιληψία

ἡ ἀποπληξία

ὑπὸ ἀποπληξίας προσβάλλομαι

ἡ παράλυσις, ἡ παραπληξία· παρά-

λυτος

ὁ πυρετός· πυρετώδης

προσβολή πυρετοῦ

ἡ ἐρυθρίτις, v.l. ἡ ἱλαρη

How are you? How is your  
 health? How do you find  
 yourself?

Thank you, very well.

All my family are well.

Indisposition.

I am out of sorts, poorly.

I am not so very well.

Illness; ill, unwell.

The patient.

Weakly, ailing, delicate.

I am ill.

Headache, pain in the head.

Toothache.

Indigestion, bad digestion.

Indigestible, subject to indi-  
 gestion.

I suffer from indigestion.

I have a stomach-ache.

The cold.

I have caught cold, taken cold.

The cough; I cough.

The cold; hoarseness.

Rheumatism.

A swelling, swelling.

I swell.

The cold in the head; piles.

Sickness, vomiting.

I am sick, vomit.

Spasms; spasmodic.

Epilepsy, falling sickness.

Apoplexy.

I am stricken with apoplexy.

Paralysis, palsy; paralytic.

Fever; feverish.

An attack of fever.

Scarlet fever, scarlatina.

- τὸ ἐμβόλιον· ἐμβολιάζω	Lymph; I inoculate.
ὁ ἐμβολιασμός	Vaccination, inoculation.
ἡ ποδάγρα· ἡ ἀρθρίτις	Gout; inflammation of the joints. -
ἡ φθίσις· φθισικός	Consumption; consumptive. -
τὸ ἄσθμα	Asthma. -
ἡ φλόγωσις	Inflammation. -
ἡ περιπνευμονία	Inflammation of the lungs. -
ἡ δυσεντερία	Dysentery. -
τὸ μίasma· ἀσθένεια κολλητική -	Miasma; contagious disease.
ἡ ἐπιδημία· ἐπιδημικός	The epidemic; epidemic. .
ὁ λοιμός	The plague, pestilence. .
ἡ χολέρα· χολερικός	Cholera; liable or leading to cholera.
ἡ ζάλη· ζαλίζομαι	Dizziness; giddiness; I am dizzy, giddy.
ἡ ὑπνοβασία· ὁ ὑπνοβάτης	Somnambulism; the somnambulist.
- ἡ ἀνασθησία, ἡ νάρκη· ἀναίσθητος	Insensibility, torpor; insensible.
ὁ πνιγάλιον, ὁ ἐφιάλτης	Oppression, nightmare.
ἡ ληθαργία	Lethargy. -
ἡ αἱμοπτυσία· ἡ αἱμορραγία	Blood-spitting; bleeding. -
- ἡ κυκλοφορία τοῦ αἵματος	The circulation of the blood.
ἡ αἰμόρροια τῆς ῥίνος	Bleeding at the nose.
τὸ ἐρυσίπελας, τὸ ἀνεμοπύρωμα -	Erysipelas.
τὸ χείμετλον, ἡ χιονίστρα .	Chilblains.
- ἡ κῆσις, τὸ ξύσιμον	Itching, the itch.
ἡ ἐξάρθρωσις	Dislocation.
ἡ τομή, τὸ κόψιμον	Cutting, smarting, sharp pain in the bowels.
κόπτομαι	I smart, have a pain in the bowels.
ἡ γάγγραινα	Gangrene. .
- ἡ πληγή· ἡ οὐλή	The wound; the scar, scab.
ἡ πτώσις· πίπτω	The fall; I fall. .
ὁ χειρουργός	The surgeon. -
ὁ ἱατρός	The doctor.
ἔχει πελατεῖαν πολυάριθμον	He has a large practice.
ὁ ὀδοντοῖατρός· ὁ φθαλματρός	The dentist; eye-doctor. -
ἡ ὀφθαλμία	Bad eyes, ophthalmia. -
ὁ φαρμακοποιός	The druggist.
τὸ φαρμακεῖον	The druggist's shop. .



ἡ συνταγή	The prescription. -
τὸ φάρμακον· ἡ δόσις	The medicine; the dose. -
- τὸ προφυλακτικὸν μέσον	The measure of precaution. -
- τὸ ἐνδυναμωτικὸν	The tonic.
- τὸ καταπύσιον· ἡ κόνις	The pill; the powder.
ἡ φλεβοτομία· φλεβοτομῶ	Bleeding; I bleed (transitive). -
ἡ διαίτα· ἡ μεταχείρισις	The diet; the treatment. -
περιποιῶμαι ἀσθενῇ	I treat a patient.
- νοσηλεύω, νοσοκομῶ	I nurse, tend the sick.
- ἐπισκέπτομαι ἀσθενῇ	I visit a patient.
αἰσθάνομαι τὸν σφυγμὸν	I feel the pulse.
ἔχετε ὄρεξιν;	Have you any appetite? -
- θὰ τηρήσετε διαίταν	You will take care what you eat (observe diet).
ὁ πόνος· ἀλγεινός	The pain; painful. -
- ἡ ἀνάρρωσις· ἀναλαμβάνω	Recovery; I recover.
- ἡ θεραπεία· θεραπεύω	Cure, curing; I cure, heal.
ὁ βίος, ἡ ζωὴ· ζῶ· ζῶν	The life, ditto (vital principle); I live; living.
ζωηρός· ἡ ζωηρότης	Lively; liveliness, animation, - vivacity.
ὁ θάνατος· ἀποθνήσκω· νεκρός	Death; I die; dead. -
ἡ ἀγωνία, ἡ ψυχομαχία	Death struggle, last struggle. -
θνητός· ἡ θνητότης	Mortal; mortality.
ἀθάνατος· ἡ ἀθανασία	Immortal; immortality. -
ὁ μακαρίτης πατήρ του	His late father (lit. blessed).
ἡ μακαρίτις βασίλισσα	The late queen.
τὰ σωματικὰ ἐλαττώματα.	Bodily defects. -
τυφλός· ἡ τυφλότης, vl. τύφλα	Blind; blindness. •
τυφλὸς ἐκ γενετῆς	Blind from birth. -
μονόφθαλμος· παραβλῶψ, vl. ἀλ- λήθωρος	One-eyed; wall-eyed, with a cast in the eye.
ὁ στραβισμός· στραβίζω	Squinting; I squint. -
μύωψ· ἡ μυωπία	Short-sighted; short-sightedness. -
κωφός· ἡ κωφότης	Deaf; deafness. -
ἄλαλος, ἄφωνος, vl. μονγγός	Dumb. -
κωφάλαλος	Deaf and dumb. -
ψελλός· ψελλίζω	Stammering; I stammer.
φαλακρός· ἡ φαλάκρα	Bald; baldness.
- χωλός· χωλαίνω· ἡ χωλότης	Lame; I am lame; lameness.

- ἀνάπηρος· κυφός, κυρτός, vl. καμ- πούρης	Maimed ; bent, hump-backed.
ἀριστερός	Left-handed. -
ὁ νάννος· ὁ γίγας	The dwarf ; the giant. -
τὸ τέρας· τερατώδης	The monster ; monstrous.

## VIII.

## Ψυχή.

## SOUL.

αἰσθήσεις· ἐνέργειαι τῆς ψυχῆς· γλῶσσα.	<i>Senses ; activities of the mind ; - language.</i>
ἡ ψυχὴ	The soul. -
αἱ πέντε αἰσθήσεις	The five senses. -
ἡ ὄρασις· βλέπω	Sight ; I see. -
- παρατηρῶ, vl. κυττάζω	I observe, look at.
ὁρατός· ἀόρατος	Visible ; invisible. -
εἶμαι μύωψ.	I am short-sighted. -
μύωψ, ἀμβλὺς τὴν ὄψιν	Short-sighted, dim-sighted.
γνωρίζω αὐτὸν ἐξ ὀψεως	I know him by sight. -
ἡ ἀκοή· ἀκούω· ἀνέκουστος	Hearing ; I hear ; unheard of. -
ἀκροάζομαι	I listen.
ἀκούσατέ με	Hear me. -
ἡ ὀσφρησις· ὀσφραίνομαι, μυρί- ζομαι	Smell ; I smell, I scent.
ὀσφράνθητε οὗ μυρίσθητε αὐτὸ τὸ ἄνθος	Smell this flower.
ἔχει ἀποφοράν	It has an odour.
εὐωδιάζει· βρωμεῖ	It smells nice ; it stinks.
ἡ ἀφή· ἀπτομαι, αἰσθάνομαι	Touch ; I touch, feel.
ἡ γεύσις· γεύομαι, δοκιμάζω	Taste ; I taste, try.
γλυκὺς· ἡ γλυκύτης	Sweet ; sweetness. -
ὀξύς, vl. ξεινός· ἡ ὀξύτης, vl. ἡ ξεινάδα	Sour, sharp ; acidity. -
πικρός· ἡ πικρότης, ἡ πικρία	Bitter ; bitterness. -
- τὸ πνεῦμα· ἡ εὐφυΐα	Wit ; wittiness.
εὐφυής, πνευματώδης, vl. ἔξυπνος	Witty, spirited, clever.
ἡ καρδιά· ἐγκάρδιος	The heart ; cordial. -
τὸ λογικόν· λογικός	The reason ; reasoning. -
ἡ σύνεσις· συνετός, φρόνιμος	The understanding ; sensible.
φληναφῶ, φλυαρῶ	I talk rubbish, nonsense.

ἔχω δίκαιον, ἄδικον	I am right, wrong. -
ἔχω λόγον, αἰτίαν	I have reason, cause. -
- ἀπαιτῶ ικανοποίησιν	I demand satisfaction.
σωφροσύνη	Prudence, moderation.
εἶνε ἀνοησία	It is folly, nonsense.
ὁ νοῦς· νουνεχής	The mind; intelligent.
καταληπτός· ἀκατάληπτος	Intelligible; unintelligible.
- σὰς παρενόησα	I misunderstood you.
ἡ παρανόησις	The misunderstanding.
ἐννοεῖται!	Of course (It is understood)!
νοῶ, ἐννοῶ, καταλαμβάνω	I understand, I see, I comprehend.
τὸ ἀντιληπτικόν	Power of apprehension.
τοῦτο εἶνε ἀκατανόητον	This is incomprehensible.
- ἡ ἱκανότης· ἱκανός· ἀνίκανος	The ability; able; incompetent.
ἡ καλοκαρδία	Humour, vivacity.
ἡ μεγαλοφυΐα· μεγαλοφυής	Genius; possessed of genius.
- εἶνε δύσνους· ἀντιλαμβάνεται	He is slow of apprehension;
δυσκόλως	understands with difficulty.
ἡ ἰδέα	The idea. -
σκέπτομαι, συλλογίζομαι· ἀναλογί-	I consider, reflect; reason.
ζομαι	
ὀνειρεύομαι· τὸ ὄνειρον (pl. -ατα)	I dream; the dream.
δὲν ἤξεύρω τί νὰ ὑποθέσω	I don't know what to suppose. -
ἡ ἰδέα· ἰδανικός	Idea; ideal. -
ἡ ἰδανικότης· τὸ ἰδανικόν	Ideality; the ideal. -
οὐδεμίαν ἰδέαν ἔχει περὶ τούτου	He hasn't a notion of this. -
ἀναπτύσσω τὰς ἰδέας μου	I develop (or unfold) my ideas.
ἡ γνώμη, ἡ δοξασία	The opinion, view.
εἶμαι τῆς γνώμης ὅτι —	I am of the opinion that —
ἡ συμβουλή· συμβουλεύω	The advice; I advise.
συμβουλευομαί τινα	I consult some one.
τὸ συμβούλιον	The council. -
ἡ ἀναπολήσις, ὁ ἀναλογισμός· ἀνα-	The reconsideration, the reflection;
πολῶ, ἀναλογίζομαι	I reconsider, reflect.
ὁ συλλογισμός· συλλογίζομαι	The reflection; I reflect.
ἡ κρίσις· κρίνω	The judgment; I judge. -
ὁ δικαστής· δικάζω	The juryman; I try.
ἡ πρόληψις· ἡ δεισιδαιμονία	The prejudice; the superstition.
ἡ ὑπόθεσις· ὑποθέτω	The supposition (also business); I suppose.

- εικάζω· ἡ εἰκασία  
 τὸ συμπέρασμα, τὸ πόρισμα  
 — συμπεραίνω  
 ἐκ τούτου ἔπεται ὅτι —  
 — ἡ παρατήρησις· θεωρῶ  
 ὁ παρατηρητής  
 παρατηρῶ  
 ἀξιοσημείωτος  
 — ἡ διάκρισις  
 — ἡ ἐξαιρετικότητα  
 — διακρίνω· διακρίνομαι  
 ἡ πειθῶ· πείθω  
 — πειστικός· καταπείθω  
 ἡ βεβαιότης· ἡ ἀσφάλεια  
 ἡ βεβαίωσις· βεβαιώνω  
 — ἡ πεποίθησις  
 βέβαιος· πεπεισμένος·  
 — ἡ ἀμφιβολία· ἀμφιβάλλω  
 ἀμφίβολος· ἀβέβαιος  
 μαρτεῖω· τὸ μάντευμα  
 ἡ φαντασία· φαντάζομαι  
 φαντασιώδης  
 ἡ μνήμη, τὸ μνημονικόν  
 ἀξιομνημόνευτος  
 — ἐξ ἀμνημονεύτων χρόνων  
 — ἡ ἀνάμνησις  
 ἡ λήθη· λησμονῶ· ἐπιλήσμων  
 ἡ γνώσις· ἡ γνωριμία  
 βαθεῖαι γνώσεις  
 εἰς γνώριμός μου  
 γνωστός· ἀγνωστος  
 σοφός· λόγιος, πεπαιδευμένος  
 ἀμαθής  
 — ἡ ὀξύνοια· ἡ ἀγχίνουα  
 ἀγχίνους  
 ἡ δεξιότης· δεξιός· ἀδέξιος  
 — ἡ μωρία, ἡ βλακία, vλ. ἡ κουταμάρα  
 μωρός, βλάξ, vλ. κουτός  
 ἡ σοφία· σοφός

- I conjecture; the conjecture.  
 The inference; the conclusion.  
 I infer.  
 From this it follows that —  
 The remark; I regard.  
 The observer.  
 I observe, remark.  
 Worth noting, noteworthy.  
 The distinction.  
 The exceptionality.  
 I distinguish, am distinguished.  
 Persuasion; I persuade. —  
 Persuasive; I dissuade.  
 The certainty; the safety.  
 The assurance; I assure.  
 The conviction.  
 Sure; persuader.  
 The doubt; I doubt.  
 Doubtful; uncertain.  
 I guess; the guess.  
 The fancy; I fancy.  
 Fanciful, fantastic.  
 The memory; the reminder,  
 power of memory.  
 Memorable. —  
 From immemorial times.  
 The remembrance.  
 Forgetfulness; I forget; forgetful. —  
 Knowledge; acquaintance. —  
 Profound knowledge[s]. —  
 An acquaintance of mine. —  
 Known; unknown. —  
 Wise; learned, cultured. —  
 Illiterate, unlearned. —  
 Quickness of wit; presence of mind.  
 Ready (of resource). —  
 Dexterity; dexterous, awkward. —  
 Folly, stupidity.  
 A fool, a dullard, a blockhead.  
 Wisdom; wise, clever. —

τὸ αἰσθημα· ἡ αἰσθησις

αἰσθάνομαι· αἰσθητός, ἐπαισθητός  
εὐαίσθητος· ἀναίσθητος

ἡ εὐαίσθησις· ἡ ἀναίσθησις  
ἡ διάθεσις

καλῆς, κακῆς διαθέσεως

ἡ ἐντύπωσις

ἡ ἐπιθυμία· ὁ πόθος

ἐπιθυμῶ· ἐπιθυμητός

ἡ θέλησις· θέλω

ἐκούσιος· ἀκούσιος· ἐθελοντής

ἀσμένως· μετὰ χαρᾶς

ὁ σκοπός, ἡ πρόθεσις·

πρόκειμαι, προτίθεμαι, ἔχω

σκοπὸν

ἔχει κακοὺς σκοποὺς

ἡ ἀπόφασις· ἀποφασίζω

ἡ ἐπιρροή

τὸ πάθος, ἡ ὁρμή·

ἐμπαθής· ἀπαθής

ἡ ἀδιαφορία· ἀδιάφορος

ὁ ἔρως, ἡ ἀγάπη· ἀγαπῶ

ἀγαπᾷ τὸν περίπατον

ἐραστής

τὸ μῖσος· μισῶ

μισητός· μοχθηρός

ἡ τρυφερότης· τρυφερός

ἡ συγκίνησις· συγκινητικός

συγκινῶ· συγκινημένους

ἡ ἀφοσίωσις· ἀφωσιωμένος

ἡ κλίσις, ἡ ῥοπή

εὐδιάθετος, πρόθυμος

ἡ ἀντιπάθεια, ἡ ἀποστροφή

ἀντιπαθητικός

ἡ ἀηδία· ἀηδής

The feeling (thing felt); the  
(power of) feeling.

I feel; sensible, appreciable.

Sensitive; insensible, senseless,  
insensate.

Sensitiveness; insensibility.

The disposition. -

Of a good, an evil disposition. -

The impression.

The desire; the longing.

I wish; desirable. -

The will; I will. -

Willing; unwilling; a volunteer. -

Gladly; with pleasure. -

The object, the purpose. -

I am going to, I propose, in-  
tend.

He has evil intentions, means -  
ill.

The decision; I decide.

The influence.

The passion, impulse.

Passionate; passionless.

Indifference; indifferent. -

Love, affection; I love, like. -

He likes walking. -

Lover.

Hatred; I hate. -

Hateful; villainous. -

Delicacy, luxuriousness; delicate.

The emotion; touching, emotional. -

I move, touch; moved, touched,  
affected.

Devotion; devoted.

Inclination, bent, propensity.

In good spirits, well-disposed,  
eager, ready.

Dislike, disgust. -

Full of dislikes. -

Unpleasantness; unpleasant.

σικαίνομαι, ἀηδιάζω τι	I am disgusted, I loathe a thing.
βδελυκτός· ἀπυτρόπαιος	Loathsome, abominable.
ἡ φρίκη· ἡ ἀγανάκτησις	Terror ; indignation.
ἀποστρέφομαι	I abhor.
εὐάρεστος· δυσάρεστος	Pleasing ; unpleasant.
ἡ εὖνοια· εὖνυῶ	Favour ; I favour.
ὁ εὖνοούμενος· ἡ εὖνοούμενη	The favoured one (m. and f.).
ἡ φιλία· φιλικός, φίλιος	Friendship ; friendly, kindly.
ὁ φίλος· ἡ φίλη	The friend ; dear one.
ἡ ἐξοικείωσις· ἐξοικειοῦμαι	Familiarization ; I familiarize myself.
ἡ ἔχθρα· ἐχθρικός	Enmity ; hostile, inimical.
ὁ ἐχθρός· πολέμιος	The enemy ; foe.
διαλλαγή, ἡ διάλλαξις	The reconcilment, reconciliation.
διαλλάσσομαι	I am reconciled.
ἡ ὑπόληψις· ὑπολήπτομαι	Reputation ; I am reputed.
ἄξιος ὑπολήψεως· ἀνεκτίμητος	Worthy of repute ; invaluable.
ἡ καταφρόνησις· καταφρονῶ	Contempt ; I despise.
τὸ σέβας· σέβομαι	Respect ; I respect, reverence.
σεβάσμιος, σεβαστός	Venerable, august.
ἡ περιφρόνησις· περιφρονῶ	The neglect ; I neglect.
ὁ θαυμασμός· θαυμάζω	Wonder, admiration ; I wonder, admire.
θαυμάσιος, θαυμαστός	Wonderful, marvellous.
ἡ ἐκπληξις· καταπληκτικός	Astonishment ; astonishing.
καταπλήττω	I astound.
ἐκπλήττομαι· θαυμάζω	I am surprised ; I marvel.
ἔκθαμβος	Dumbfounded.
ἡ ὀργή· ὀργίλος	Wrath ; wrathful.
ὀργίζομαι· ὀξύθυμος	I am angry ; quick-tempered.
ἡ ἔξαψις, ἡ παραφορά	The fit of passion, fury.
ἐξάπτομαι, ἀφαρπάζομαι	I fire up, I am carried away.
ἡ λύσσα· ἡ μανία	Frenzy ; madness.
λυσσώδης, μανιώδης	Raving, mad.
ὁ κόρος, ὁ χορτασμός	Satiety, surfeit.
ἡ διαφορά, ἡ διένεξις, ἡ φιλονεικία	The difference, feud, quarrel.
ἡ ἔρις· ἡ λογομαχία	Strife ; war of words.
φιλονεικῶ· ἐρίζω πρὸς τινα	I quarrel ; I dispute with a man.
φιλονεικος	Quarrelsome.
ἡ λύπη	Grief.

προξενῶ λύπην  
 τοῦτο μὲ ἐλύπησε πολὺ  
 λυπούμαι  
 εἶνε ἀξιολύπητος  
 εἶνε λυπηρόν ὅτι —  
 ἡ θλίψις· τεθλιμμένος  
 ἡ δυσθυμία, ἡ λύπη· περιλυπος

ἡ μελαγχολία· μελαγχολικός  
 ἡ ὑποχονδρία· ὑποχονδριακός  
 ἡ φαιδρότης· φαιδρός  
 ἡ εὐθυμία· εὐθυμος  
 εὐθυμῶ, διασκεδάζω  
 φαιδρύνω  
 ἡ χαρά· εὐχαρις, περιχαρής  
 τὸ θέλγητρον, τὰ θέλγητρα  
 ἔνθους, ἐνθουσιασμένος  
 ἡ ἡδονή· αἱ ἡδοναί  
 ἡ διασκέδασις  
 αἱ διασκεδάσεις  
 θελκτικός, θελξικάρδιος  
 καταβέλω  
 ὁ γέλως· γελῶ  
 μειδιῶ· τὸ μειδίαμα  
 γελοῖος· ἡ γελοιότης  
 καταγέλαστον ποιῶ τινα  
 ὁ ἄνθρωπος οὗτος κατήντησε παί-  
 γνιον τοῦ κόσμου  
 ἐμπαίζω τινά

σκώπτω, καταγελῶ  
 ἡ ἀστειότης, ὁ ἀστεῖσμός, vl. ὁ  
 χορατᾶς  
 ἡ σοβαρότης· σοβαρός  
 σπουδαίως  
 ἡ στέρξις, ἡ εὐχαρίστησις  
 εὐχαριστημένος· στέργω

ἡ δυσaréσκεια· δυσareστῶ  
 ἡ ἀπόλαυσις· ἀπολαύω

I cause grief. -  
 This (has) grieved me much. -  
 I am grieved, sorry. -  
 He is deserving of pity. -  
 It is sad that —  
 Affliction ; afflicted.  
 Heaviness of heart, grief ; sor-  
 rowful.  
 The melancholy ; melancholy. -  
 Hypochondriasis ; hypochondriac. -  
 Joyfulness ; joyful.  
 Gladness ; glad. -  
 I am gay, I amuse myself. -  
 I gladden.  
 Joy ; merry, jocund.  
 The charm, the charms.  
 Inspired, carried away.  
 Pleasure ; pleasures. -  
 Amusement, diversion. -  
 Amusements. -  
 Charming, captivating.  
 I charm, captivate.  
 Laughter ; I laugh. -  
 I smile ; the smile.  
 Laughable ; absurdity.  
 I make a man ridiculous.  
 This man has become a laugh-  
 ing-stock to the world.  
 I make fun of a man, mock  
 him.  
 I scoff, laugh at.  
 The fun, the joke, the jest.  
 Gravity ; grave. -  
 Seriously.  
 Contentment, pleasure.  
 Pleased, contented ; I am con-  
 tent.  
 Displeasure ; I displease.  
 Enjoyment ; I enjoy.

ἡ προσοχή	Attention.
περιποιητικός· περιποιούμαι	Attentive; I attend to.
νοσοκομῶ	I tend, nurse.
φροντίζω· μεριμνῶ	I provide; I care for.
πολύφροντις· ἀφροντις· ἀμέριμος	Full of care; thoughtless, free from care.
ἡ προσδοκία· προσδοκῶ, περιμένω	Expectation; I expect, await.
ἡ ἀδημονία	Bewilderment.
ἡ βάσανος· βασανίζω	Torture; I torment.
ἡ ἀνησυχία· ἀνήσυχος	Uneasiness; restless, uneasy.
ἡσυχάζω· καθησυχάζω	I am quiet; I quiet.
ἀνησυχῶ	I am disturbed, restless.
ἡ ἡσυχία· ἡσυχος	Tranquillity; tranquil.
ἡ ἔξαψις· ἐξημμένος	Excitement; excited.
ἡ ἀνάπαυσις· ἐπαναπαύω	Rest; I soothe, lull to rest.
ὁ φόβος· φοβοῦμαι	Fear; I fear.
φοβοῦμαι τινα	I am afraid of any one.
δειλός· περίφοβος· φοβερός	Fearful; timid; dreadful.
ὁ τρόμος· τρομερός	Terror; tremendous.
ἐκφοβῶ, ἐκφοβίζω	I frighten, alarm.
ἡ φρίκη· φρικώδης, φρικαλέος	Fright; frightful, dreadful.
ἡ ἔκπληξις, τὸ ἀπροσδόκητον	Astonishment, the unexpected- (ness).
ἡ ἀπελπιστία, ἡ ἀπελπισία· ἀπελπί- ζομαι	Despair, desperation; I despair.
εἶνε ἀπελπισία	It is a desperate case.
ἀπελπισ	Despairing.
ἡ ἐλπίς· ἐλπίζω	Hope; I hope.
εὐελπισ	Of good hope, hopeful.
ἡ παρηγορία· παρήγορος	Comfort; comforter.
ἡ ἀπαραμύθητος, ἀπαρηγόρητος	Inconsolable, disconsolate.
ἡ γλῶσσα	Language.
ἡ διάλεκτος	The dialect.
ἡ λέξις	The word.
ὁ λόγος	The speech.
λαλῶ, ὁμιλῶ πρὸς τινα	I talk, speak to any one.
ἡ ἔκφρασις	The expression.
ἐν ἐνὶ λόγῳ	In a word, in one word.
ἡ συνομιλία· συνομιλῶ	The conversation; I converse.
ἡ συνδιάλεξις· συνδιαλέγομαι	The conference; I confer.



φλυαρῶ· ἡ φλυαρία· φλύαρος	I talk nonsense; nonsense; a babbler.
φωνάζω· καλῶ	I call; I summon. —
ὀνομάζω· ὀνομάζομαι, καλοῦμαι	I name; I am named, called. —
τὸ προωνύμιον· τὸ ὄνομα· τὸ ἐπώνυμον	The Christian name; the name; the surname.
τὸ ὄργανον· ἡ φωνή	The organ; the voice. —
ὁμιλεῖτε δυνατώτερα	Speak louder.
σιγὰ ὁμιλεῖτε	Speak softly. —
ἡ σιωπή, ἡ σιγή· σιωπηρὸς, σιωπηλός	Silence; silent, taciturn. —
σιωπῶ	I hold my peace, am silent. —
ἡ ἐρώτησις	The question. —
ἐρωτῶ περὶ τινος	I ask about something. —
παρακαλῶ περὶ τινος	I make a request.
προσαγόρευσις	The address.
ὀνομάζω· ἀναγορεύω	I name; I proclaim.
ἐκφωνῶ λόγον	I deliver a speech. —
εὔηχος, βραγχαλέα φωνή	A sonorous, a hoarse voice.
ἡ ἐρώτησις· ἡ παράκλησις	The question; the request. —
ἱκετεύω· ἐξορκίζω	I beseech; conjure.
ὀμνύω, ὀρκίζομαι	I swear, take an oath.
ἡ ἀναφορά	The reference, mention, appeal.
ἡ ἀπόκρισις, ἡ ἀπάντησις	The answer, reply.
ἀποκρίνομαι, ἀπαντῶ	I answer, reply.
ἐπανελαβε	He repeated. —
διαπραγματεύομαι· ἡ διαπραγματεύσις	I negotiate; the negotiation.
ἡ διήγησις, ἡ ἀφήγησις	The narrative, the recital.
διηγούμαι, ἀφηγούμαι	I recount, narrate.
ἡ εὐφράδεια, ἡ εὐγλωττία· εὐφραδής, εὐγλωττος	The eloquence; eloquent.

## IX.

## VIRTUES AND VICES.

Ἄρεταὶ καὶ κακίαι.	<i>Advantages and defects.</i>
προτερήματα καὶ ἐλάττωματα.	
ἡ ἀρετή· ἐνάρετος	Virtue; virtuous. —
ἡ κακία, τὸ ἐλάττωμα	The vice, the defect. —

τὸ προτέρημα, τὸ προσόν	The advantage, the attribute, qualification.
τὸ ἐλάττωμα	The defect, drawback. ~
ἡ ἔλλειψις, τὸ σφάλμα	The want, the fault. ~
ἡ ἠθική, ἡ ἠθικότης· ἠθικός	Moral (virtue), morality; moral. ~
τὸ ἀνῆθικον, ἡ ἀνηθικότης· ἀνῆθικος	The immoral, immorality; immoral.
τὰ ἥθη	Morals. ~
τὸ καθήκον, τὸ χρέος	The duty, the obligation.
ἐκτελῶ τὰ καθήκοντά μου	I perform my duties.
ἐκπληρῶ τὸ χρέος μου	I fulfil my obligation. ~
~ παραμελῶ τὰ χρέη μου	I neglect my obligations.
τὸ ὑπόδειγμα, ὁ ὑπογραμμός	The pattern, model. ~
ἡ ἀγαθότης, ἡ καλὸς	Goodness, kindness.
τὸ ἀγαθόν· καλός	The good; good. ~
ἀγαθός	Good.
φιλόφρων· εὐμενής· εὐνοϊκός	Kind; kindly; favourable.
ἡ ἐπιείκεια· ἐπιεικής	Equity; fair, equitable.
ἡ κακία, ἡ μοχθηρία· κακός	Wickedness, depravity; bad.
μοχθηρός, κακεντρεχής	Depraved, villainous.
τὸ κακόν	The evil. ~
εὐτακτός· ἀτακτός	Orderly; disorderly. ~
οὐδαμινός, οὐτιδανός	Worthless, good-for-nothing.
ἡ ὁμόνοια· ἡ διχόνοια	Agreement; disagreement.
ἡ εὐεργεσία· ὁ εὐεργέτης	The benefit; the benefactor. ~
ἡ εὐποιΐα· ἐλεήμων, εὐεργετικός	Beneficence; compassionate, beneficent.
ὁ κακοῦργος· τὸ κακούργημα	The evil-doer; the crime. ~
~ ὁ οἶκτος· οἰκτίρμων, συμπαθής,	Pity; pitiful, compassionate, merciful.
εὐσπλαγχνός	
τὸ ἔλεος· ἀνιλεής· οἰκτρός, ἐλεεινός	Mercy; merciless; piteous, wretched.
ἡ εὐσέβεια· εὐσεβής, θρησκός	Piety; pious, religious. ~
ἡ ἀσεβεία· ἀσεβής	Impiety; impious. ~
ἡ σκληρότης· σκληρός, σκληρό- καρδος	Severity, harshness; harsh, hard-hearted.
ἡ γενναιοψυχία· γενναίψυχος	Generosity; generous.
ἡ μεγαλοψυχία· μεγαλόψυχος	Magnanimity; magnanimous.
ἡ φιλοξενία· φιλόξενος	Hospitality; hospitable. ~
ἡ ἀφιλοξενία· ἀφιλόξενος	Want of hospitality; inhospitable.

ἡ εὐγνωμοσύνη· ἡ χάρις  
 ἀγνώμων, ἀχάριστος  
 σὰς εὐγνωμονῶ  
 ἡ ἀχαριστία· ἡ ἀγνωμοσύνη  
 ἡ ἐλικρίνεια· ἐλικρινής  
 -ἡ προσποιήσις· προσποιήτος  
 προσποιούμαι  
 ἡ ὑπόκρισις, ἡ ὑποκρισία· ὑποκριτής  
 τὸ ψεῦδος· ψεύστης  
 ἡ ἀλήθεια· ἀληθής  
 ὁμιλεῖτε ἀληθῶς·  
 ἡ δολιότης· δόλιος  
 ὁ λάθος· λανθάνομαι, λανθάνω

ἡ συκοφαντία, ἡ διαβολή  
 διαβάλλω, συκοφαντῶ· συκοφάντης  
 ἡ κατηγορία, ἡ κακολογία· κακο-  
 λογῶ

ἡ ἐχεμυθία· ἐχέμυθος  
 ἡ ἀδιακρισία· ἀδιάκριτος  
 ἡ περιεργία, ἡ περιέργεια· περί-  
 εργος

τοῦτο εἶνε περίεργον  
 ἡ ἀβροφροσύνη· ἀβρόφρων  
 ἡ ἐμπιστοσύνη· ἐμπιστεύομαι  
 ὁ ἐμπειπιστευμένος· ἐμπιστευτικός  
 ἡ δυσπιστία· δύσπιστος  
 ἡ εὐπιστία· εὐπιστος  
 ἡ ἀπιστία· ἀπιστος

ἡ πίστις· πιστός  
 ἡ ὑπόψια, ἡ ὑπόνοια  
 καχύποπτος· ὑπόπτος  
 ὑποπτεύομαί τινα  
 ἡ ζηλοτυπία· ζηλότυπος  
 ὁ ἀντίπαλος  
 ὁ φθόνος· φθονερός· φθονῶ  
 δὲν φθονῶ τὴν εὐτυχίαν του  
 ἡ δεισιδαιμονία· δεισιδαίμων  
 ἡ σεμνότης, ἡ κοσμιότης

Gratitude ; the favour.  
 Ungrateful ; thankless.  
 I am grateful to you. -  
 Thanklessness ; ingratitude. -  
 Sincerity ; sincere.  
 Pretence ; pretended.  
 I pretend.  
 Hypocrisy ; hypocrite. -  
 Falsehood, lie ; liar. -  
 Truth ; true.

Are you speaking the truth ?  
 Craftiness ; crafty.  
 The mistake ; I am mistaken, .  
 wrong.

Slander, calumny. -  
 I accuse, slander ; a slanderer. -  
 Accusation, evil-speaking ; I de-  
 fame.

Taciturnity ; taciturn. -  
 Indiscretion ; indiscreet.  
 Curiosity ; curious.

This is curious.  
 Delicacy ; delicate, tender.  
 Confidence ; I confide. -  
 The confidant ; confidential.  
 Distrust ; distrustful. -  
 Trustfulness, credulity ; credulous. -  
 Faithlessness, infidelity ; incre-  
 dulous, infidel, faithless.

Faith, truth ; faithful. -  
 Suspicion, misgiving.  
 Distrusted, suspected.  
 I suspect some one.  
 Jealousy ; jealous.  
 The rival, antagonist.  
 Envy ; envious ; I envy.

I do not grudge him his luck.  
 Superstition ; superstitious. -  
 Gravity, propriety.

σεμνός, κόσμιος	Grave, proper, decent. -
ἡ ἀσχημοσύνη, ἡ ἀπρέπεια	Impropriety, indecency.
ἄσεμνος, ἀσχήμων	Improper, indecent.
ἡ ταπεινοφροσύνη· ταπεινόφρων	Humility; humble.
ἡ ταπείνωσις	Humiliation.
ἡ μικροπρέπεια· ἡ χαμέρπεια	Meanness; grovelling.
μικροπρεπής· χαμερπής	Mean; grovelling.
ἡ αξιοπρέπεια· αξιοπρεπής	Seemliness; seemly.
τὸ ἀναξιοπρεπές· ἀναξιοπρεπής	Unseemliness; unseemly.
ἡ ἀγανάκτησις	Indignation.
ἡ ἀναισχυντία, ἡ ἀναίδεια	Shamelessness, audacity.
ἀναιδής, ἀναισχυντος	Audacious, shameless.
ἡ συστολή, ἡ δειλία· δειλός	Embarrassment, timidity; timid.
ἡ τόλμη	Daring. -
τολμηρός, ῥιψοκίνδυνος	Bold, rash, daring. -
ἡ ἀφοβία	Fearlessness. -
ἀτρόμητος, ἄφοβος	Intrepid, fearless. -
ἡ θρασύτης· θρασύς	Rashness; rash.
τὸ θάρρος· θαρραλέος	Courage; courageous. -
ἐνθαρρύνω· ἡ ἐνθάρρυνσις	I encourage; encouragement.
ἀποθαρρύνω· ἡ ἀποθάρρυνσις	I discourage; discouragement. -
ἡ ἀνανδρία· ἀνανδρος	Cowardice; cowardly. -
ἡ ἀνδρεία, ἡ γενναιότης	Bravery, valour. -
ἀνδρεῖος, γενναῖος	Brave, valorous. -
ἡ στερεότης· στερεός	Firmness; firm.
ἡ ἀδυναμία· ἀδύνατος	Powerlessness; powerless, weak. -
ἐξασθενῶ, ἐξασθενίζω	I weaken.
ἡ ἰσχύς· ἰσχυρός	Strength; strong. -
ἐνισχύω, ἐνδυναμώνω	I strengthen, fortify.
ἡ ἐπιείκεια· ἐπιεικής	Fairness; fair.
ἡ αὐστηρότης· αὐστηρός	Austerity; austere. -
ἡ ἀνεκτικότητα· ἀνεκτικός	Tolerance; tolerant.
ἀνέχομαι, ὑπομένω, ὑποφέρω	I endure, bear, suffer. -
ἀνεκτός· ἀφόρητος, ἀνυπόφορος	Bearable; unendurable, insufferable.
ἡ φιланθρωπία· φιλάνθρωπος	Philanthropy; benevolent, humane.
ἡ ἀπανθρωπία· ἀπάνθρωπος	Inhumanity; inhuman.
ἡ βαρβαρότης· βάρβαρος	Barbarity; barbarous. -
ἡ σκληρότης· σκληρός	Severity; severe.

ἡ ἀγριότης· ἄγριος	Savagery; savage. -
ἡ σφοδρότης· σφοδρός	Vehemence; vehement.
ἡ παραβίασις· παραβιαστής	Violation; violator.
παραβιάζω	I violate.
ἡ ὤμότης· ὤμός	Cruelty; cruel, -
ἡ πραότης· πρᾶος (πραεῖα, fem.)	Gentleness; gentle. -
καταπραῦνω	I soothe, appease.
ἡ λεπτότης· λεπτός	Subtlety; fine, subtle.
ἡ εὐγένεια· εὐγενής	Nobility; noble. -
ἡ ἀγένεια	Baseness; low birth. -
ἀπολίτευτος, ἀγενής	Impolite, ungentle. -
ἡ ἀγροικία· ἀγρῶκος	Boorishness; boorish. -
ἡ βανασότης· βάνασος	Vulgarity; vulgar.
ἐλλειψις ἀγωγῆς, ἀπαιδευσία	Want of breeding; want of education.
ἀπαιδευτος· ἀνάγωγος, κακοανα- θρεμμένος	Uneducated; ill-bred.
ἡ ἀγωγή, ἡ ἀνατροφή	Breeding; bringing-up.
ἡ εὐπροσηγορία· εὐπροσήγορος	Affability; affable.
τὸ ἀξίεραστον, τὸ ἀξιαγάπητον	Amiability, lovable.
ἐράσμιος, ἀξίεραστος, ἀξιαγάπητος	Lovable, amiable.
ἡ κολακεία· κόλαξ	Flattery; a flatterer.
κολακευτικός	Flattering (adj.).
ἡ τιμότης· τίμιος	Honesty; honest. -
χρηστότης· χρηστός	Goodness; good. -
ἡ ἀπάτη· ἀπατηλός	Deception; deceptive.
ὁ, ἡ ἀπατεῶν· ἀπατῶ	The deceiver; I deceive.
ἡ συνειδήσις, τὸ συνειδός· εὐσυνεί- δητος	Conscience, consciousness; con- scientious.
εὐσυνειδότης	Conscientiously.
ἡ τύψις τοῦ συνειδότης	The pricking of the conscience.
ἡ συνειδήσις με τύπτει	My conscience pricks or smites me.
ἡ μεταμέλεια, ἡ μετάνοια· μετανόω	Repentance, penitence; I repent of anything.
τι	
τὸ διαφέρον· τὸ ἐνδιαφέρον· δια- φέρων, ἐνδιαφέρων	The difference; the interest; dif- fering; interesting.
ἡ ἰδιοτέλεια· ἰδιοτελής	Self-interest; interested. -
ἐνδιαφέρωμαι περὶ τινος	I am interested in anything.
ἡ φιλαντία· φιλάντος	Selfishness; selfish. -

ὁ ἐγωῖσμός· ἐγωῖστής	Conceit; conceited.
ὁ ζήλος	Zeal.
ἡ πλεονεξία· πλεονέκτης	Avarice; avaricious.
ἡ φιλοκέρδεια· φιλοκερδής	Greed; greedy of gain.
ἡ φιλαργυρία· φιλάργυρος	The love of money; money-loving.
ἡ γενναιοδωρία· γενναιόδωρος	Generosity; generous, liberal.
ἡ ἀσωτία· ἀσωτος	Loose-living; loose-lived, "fast."
· δαπανῶ, καταναλίσκω, ἐξοδεύω	I spend, I expend, I lay out.
ἡ δαπάνη, τὰ ἐξόδα	Expenditure, outlay, expenses.
ἡ οἰκονομία· οἰκονόμος	Domestic management, saving; a manager, saver.
οἰκονομῶ	I save.
θησαυρίζω	I hoard.
· ἡ ἀκρίβεια· ἀκριβής· ἀκριβός	Accuracy; accurate; dear (i.e. "beloved" and expensive).
ἡ ἀθωότης· ἀθῶος	Innocence; innocent.
ἡ καθαρότης· καθαρός	Cleanliness; clean.
ἡ ἐθιμοταξία, ἐθιμοπρεπής	Steadiness; steady, moral.
ἡ εὐπρέπεια· εὐπρεπής	Seemliness; seemly.
ἡ ἀτοπία· ἀτοπος	Absurdity; absurd.
ἡ μετριότης· μέτριος	Moderation; moderate.
ἡ μετρίασις· μετριάζω	Moderation (as a process); I moderate.
ἡ ἀδηφαγία, ἡ γαστριμαργία· ἡ λαιμαργία· ἡ λιχνεία	Greediness, gluttony; gourmandizing; daintiness.
λαίμαργος, ἀδηφάγος· λίχνος	Greedy, gluttonous; dainty.
ὁ φαγᾶς· ὁ λίχνος	The glutton; the gourmand.
τὸ λίχνευμα	The tit-bit, gourmet.
ἡ τρυφή· τρυφηλός	Luxury; luxurious.
· ἡ μέθη· μέθυσος	Drunkenness; drunken.
ἡ μέθυσις· μέθυσος, οἰνοβαρής	Getting drunk; drunkard, tipsy man.
ἡ τάξις· ἡ ἀταξία	Order; disorder.
τακτικός ἀνθρώπος	An orderly, regular man.
ἄτακτος, ἀκατάστατος	A disorderly, unsteady man.
ἡ καθαριότης· καθαρός	Cleanliness; cleanly.
ἡ ἀκαθαρσία· ἀκάθαρτος	Uncleanliness; unclean.
· ἡ ῥυπαρότης· ῥυπαρός	Dirty; dirty.
ἡ ἀμελεια· ἀμελής	Negligence; negligent.

ἡ ἐπιμέλεια· ἐπιμελής	Diligence ; diligent. -
ἡ φιλοπονία· φιλόπονος	Industry ; industrious. -
- ἡ ὀκηρία· ὀκηρός	Laziness ; lazy.
ἡ δραστηριότης	Activity.
δραστήριος, ἐνεργητικός	Active, energetic. -
ἡ ἀργία· ἀργός· ἀργός	Idleness ; idle ; slow.
- ἡ ἀπραξία· ἡ ἀργία	Inactivity ; idleness.
ὁ ζήλος	Zeal, ardour. -
ἡ ζωρότης· ζωρός	Liveliness ; lively. -
ἡ ἀγρυπνία· ἀγρυπνος	Watchfulness ; watchful, wakeful. -
ἡ προσοχή· προσεκτικός	Attention ; attentive. -
καθιστῶ τινα προσεκτικόν	I call a man's attention (make him attentive).
ἡ ἀπροσεξία· ἀπρόσεκτος	Inattention ; inattentive. -
προσέχω εἰς τι	I attend to a thing. -
ἡ ἀπόνοια· ἀφηρημένος	Absent-mindedness ; absent-(minded), abstracted.
ἡ διασκέδασις· διασκεδάζω τινα	Diversion ; I 'divert, amuse any one.
ἡ ἀσυνεσία, ἡ ἀπερίσκεψία	Want of intelligence, want of caution.
ἀσύνετος, ἀπερίσκεπτος	Senseless, uncircumspect, hasty.
ἡ ἀπροβουλία, ἡ ἀπρονοησία	Want of forethought, improvidence.
ἀπροβούλευτος· προνοητικός	Improvident ; provident.
λαμβάνω προνοητικά μέσα	I take precautionary measures. -
ἡ φρόνησις	Prudence.
φρόνιμος	Prudent.
ἡ σταθερότης, ἡ εὐστάθεια	Steadfastness, stability.
σταθερός, εὐσταθής	Steadfast, stable.
ἡ ἀστασία· ἀστατος	Inconstancy ; inconstant.
ἡ καρτερία· καρτερικός	Perseverance ; persistent.
ἡ ὑπομονή· ὑπομονητικός	Patience ; patient.
ἡ ἀνυπομονησία· ἀνυπόμονος	Impatience ; impatient.
ἡ εὐπείθεια· εὐπειθής	Obedience ; obedient. -
ἡ ἀπειθεια· ἀπειθής	Disobedience ; disobedient. -
ἡ δυστροπία· δύστροπος	Bad behaviour ; unmannerly.
ἡ ἰσχυρογνωμοσύνη· ἰσχυρογνώμων	Obstinacy ; obstinate. -
ἡ πεισμονή· πεισματώδης	Spite ; spiteful.
ἡ ἀκολουθία, ἡ συνέπεια	Consequence, result. -

πρὸς πείσμά τινος κάμνω τι

I do a thing to spite any one,  
or in spite of him.

ἀκόλουθος, συνεπής

Consequent, consistent.

ἀνακόλουθος, ἀσυνεπής

Inconsequent, inconsistent. -

ἡ ἀνακολουθία, ἡ ἀσυνέπεια

Inconsequence, inconsistency. -

## X.

Ἀφηρημένα.

ABSTRACTIONS.

Ἐννοιαὶ γενικαί· χῶρος·

General notions; space;

χρῶματα κ. τ. λ.

colours, &c.

ἡ ὑπαρξις· ὑπάρχω

Existence; I exist. -

τὸ ὄν· ἡ οὐσία· οὐσιώδης

Being; essence; essential. -

οὐσιωδῶς

Essentially. -

τὸ πρᾶγμα

The thing. -

ἡ κατάστασις· ἡ θέσις

The condition; the situation. -

εἶμαι εἰς κατάστασιν οὗ θέσιν

I am in a position to do any-  
thing.

νὰ πράξω τι

ἡ πραγματικότητα· πραγματικός

Actuality; actual. -

ἐπαληθεύω

I verify.

ἡ ὄψις, ἡ ἐμφάνεια· ἀναφαίνομαι

The look, the appearance; I  
appear, arise.

κατὰ τὰ φαινόμενα

According to appearances. -

ἡ ἐμφάνισις, ἡ παρουσία

The appearance, the presence.

χθὲς δὲν ἐφάνη

He was not seen yesterday. -

τοῦτο τὸ βιβλίον ἐξεδόθη ἐν

This book was published (ap-  
peared) in Athens.

Ἀθήναις

φαίνεται

It seems. -

ἐὰν ἐγκρίνητε αὐτό

If you approve it. -

ἡ πιθανότης· πιθανός

Probability; probable. -

παραδεκτός

Acceptable. -

ἡ ὁμοιότης· ὅμοιος

Similarity, likeness; like. -

ὁμοιάζω

I resemble (seem like, seem  
likely).

τὸ δυνατόν· δυνατός

The possible; possible (strong). -

τὸ ἀδύνατον· ἀδύνατος

The impossible; impossible (weak). -

εἶνε ἀδύνατον

It is impossible. -

ἡ δύναμις· δύναμαι

Power; I can. -

δυνατός, ισχυρός

Powerful, strong. -

ἀντικείμενον

Object. -



ἡ περίπτωσις· ἡ πτώσις	Case; case (in grammar). -
ἡ περίστασις· ἡ εὐκαιρία	The circumstance; the occasion.
τὸ συμβάν, τὸ συμβεβηκός, τὸ σύμβαμα	The event, the occurrence. -
συμβαίνει	It happens, occurs. -
τί συνέβη;	What has happened? -
τὸ δυστύχημα	The misfortune.
ἡ τύχη, ἡ συντυχία	The fortune, the coincidence. -
διακυβεύω τι	I hazard, chance a thing.
ὁ κίνδυνος, τὸ κινδύνευμα	The danger, the risk. -
διατρέχω κίνδυνον	I run a risk. -
ἡ τύχη· τυχαίος	Fortune, chance; chance (adj.). -
κατὰ τύχην	By chance. -
ἡ τύχη	Luck. -
ἡ εὐτυχία· εὐτυχής	Good luck; happy. -
ἡ δυστυχία· δυστυχής	Misfortune; unlucky. -
ἡ ἐπιτυχία	Success. -
ἡ εὐδαιμονία· εὐδαίμων	Happiness; happy. -
ἡ συμφορά	Calamity.
ὁ κίνδυνος· ἐπικίνδυνος	Danger; dangerous. -
ἡ ἀνάγκη· ἀναγκαίος	Necessity; necessary. -
ἡ χρεία· χρειάζομαι τι	Need; I need something.
ἡ ἔλλειψις· ἔλλειψίς τινος	Lack; lack of something. -
ἔχομεν ἔλλειψιν χρημάτων	We are short of money. -
ἡ ἀφθονία· ἀφθονος	Plenty; plentiful. -
ἔχω ἀφθονίαν	I have plenty. -
ἡ εὐπορία· εὐπορος	Easy circumstances; well off.
ἡ πενία, ἡ πτωχία· πένης, πτωχός	Penury, poverty; needy, poor. -
ἡ ἔνδεια· ἐνδεής	Want; in want.
ὁ πλούτος· πλούσιος	Wealth; wealthy. -
πλουτίζω· πλουτῶ	I enrich; I am rich. -
ἡ ἀθλιότης· ἄθλιος	Misery; miserable.
κατήνησεν ἐλεεινός	He has become miserable.
ἡ βοήθεια	Succour.
ὁ ὅρος	The term, limit, condition.
ἡ ποιότης, τὸ ποιόν	Quality.
ἡ ποσότης, τὸ ποσόν	Quantity.
τὸ σύνολον, τὸ ὅλον	The whole, the sum total.
τὸ μέρος· ἡ μερίς	The part; the portion, share. -
τὸ κόμμα, ἡ μερίς	The party, side.

τὸ μερίδιον	The part.
τὸ τεμάχιον	The bit, piece.
τὸ περιεχόμενον· περιέχω	The content(s); I contain.
τὸ σχῆμα· σχηματίζω	The form; I form.
ἡ μορφή· μορφώνω	The shape; I shape.
ἡ ἐπιφάνεια· ἐπιπόλαιος	The surface; superficial.
ἡ ἀρχή, ἡ ἔναρξις	The beginning, commencement.
ἄρχομαι, ἀρχίζω	I begin; commence.
ἀρχάριος	A beginner.
τὸ τέλος· τελειώνω, περατώνω	The end; I end, finish.
τὸ ἄκρον· ἄκρος	The extreme, tip, point, corner; extreme.
τὸ μέσον· ἐν τῷ μέσῳ	The middle; in the midst.
μέτριος	Moderate.
εἶνε μετρίου ἀναστήματος	He is of middle stature.
κατὰ μέσον ὅρον	On an average, taking the mean.
τὸ κέντρον· κεντρικός	The centre; central.
ἡ περιφέρεια	The circumference.
ἡ συνέχεια, ἡ ἐξακολουθήσις	The continuity, connexion, the continuation.
ἐξακολουθῶ	I continue.
ἐξηκολούθησε	He continued.
ἡ ἀκολουθία· ἀκολουθῶ	The consequence; I follow.
ἡ ἐπανάληψις· ἐπαναλαμβάνω	The repetition; I repeat.
τὰ ἥθη· τὸ ἔθιμον	Morals; morality.
ἡ συνήθεια· συνήθης	Habit, custom; usual.
ἡ χρῆσις· μεταχειρίζομαι	The use; I use, employ.
ἡ κατάχρησις· καταχρῶμαι	The abuse; I abuse.
ἡ διαταγή	The order.
δίδω διαταγήν	I give order(s).
ἡ τάξις· τακτικός	Order; regular.
ἔκτακτος	Irregular, disorderly.
τὸ ἀλλόκοτον	Originality.
ἀλλόκοτος, παράξενος	Original, strange, peculiar.
ξένος· ἀλλοδαπός	Strange; foreign.
ἡ ἀλλαγὴ, ἡ μεταβολή	Change, alteration.
ἀλλάσσω, μεταβάλλω	I change, alter.
ἡ μεταλλαγὴ	The transformation.
εὐμετάβλητος· ἀμετάβλητος	Changeable; unchangeable.
ἡ διαφορά· διάφορος	Difference; different.

διαφέρω

τοῦτο διαφέρει

ἡ συμφωνία

συμφώνως πρὸς —

ὁ χωρισμός· χωρίζω

ἡ ἔνωσις· ἐνώνω, συνενώνω

τὸ ἀμοιβαῖον, ἡ ἀμοιβαιότης

ἀμοιβαῖος

ἡ κανονικότης· κανονικός

ὁ κανὼν· κανονίζω

ἡ ἀνωμαλία· ἀνώματος

ἡ ἐξαίρεσις· κατ' ἐξαίρεσιν

τὸ παράδειγμα· παραδειγματικός

παραδείγματος χάριν — π. χ.

ἵνα ἀναφέρω ἐν παράδειγμα

τὸ δείγμα, τὸ ὑπόδειγμα

ἡ ἀπομίμησις· μιμῶμαι

ἀμίμητος

τὸ ἀντίγραφον· ἀντιγράφω

ἡ ἐφεύρεσις· ἐφευρίσκω

ἡ τελειότης· τέλειος

ἡ ἀτέλεια· ἀτελής

τελειοποιῶ

ἡ μετριότης· μέτριος

ὁ βαθμός

εἰς τὸν ὑψιστον οἱ ὑπέρτατον

βαθμόν

ἡ σύγκρισις· συγκρίνω, παραβάλλω

παραβλητός· ἀπαραβλητος

ἡ σχέσις· σχετικός

ἡ ἀναφορά

ὁ τρόπος

τίνι τρόπῳ ;

οἱ τρόποι

ἡ ἀρχή· ἀρχικός

τὸ πρωτότυπον· πρωτότυπος

ὁ σκοπός· τὸ σχέδιον

ἐπίτηδες, σκοπίμως

ἡ αἰτία, τὸ αἶτιον

I differ. -

This differs. -

The agreement. -

Agreeably to. -

Separation ; I separate (trans.). -

Union ; I unite, I join together.

Reciprocity.

Reciprocal.

Normality ; normal.

The standard ; I regulate.

Anomaly ; abnormal. -

The exception ; as an exception. -

The example ; exemplary. -

For example, for instance. -

To quote an instance. -

The sample, the pattern. -

The imitation ; I imitate. -

Inimitable. -

The copy ; I copy. -

The invention ; I invent.

The perfection ; perfect, complete.

Imperfection ; imperfect. -

I perfect. -

Moderation ; moderate. -

The degree. -

In the highest degree. -

The comparison ; I compare, liken.

Comparable ; incomparable.

Relation ; relative. -

The reference. -

The manner. -

In what manner ? -

The manners. -

The beginning ; initial. -

The original ; original. -

The aim ; the plan. -

On purpose, intentionally.

The cause, the reason. -

προξενῶ τι  
 ὁ λόγος, ἡ αἰτία  
 - τὸ ἀποτέλεσμα  
 τὸ σχέδιόν μου ἐνανάγησε  
 - ἡ πρότασις  
 ἡ περίστασις, ἡ εὐκαιρία  
 - ἡ δοκιμή  
 ἡ πείρα  
 - πεπειραμένος ἄνθρωπος  
 ἔμπειρος· πολὺπειρος  
 - ἡ ἀπόδειξις· ἀποδεικνύω  
 τὸ μέσον· ὁ σκοπὸς  
 κατορθώνω τὸν σκοπὸν μου  
 - ἡ ἀσχολία· ἐνασχολοῦμαι εἰς τι  
 ἐνησχολημένος  
 ἡ ἐργασία· ἐργάζομαι  
 - ἡ προσπάθεια· προσπαθῶ  
 ἡ ὠφέλεια, τὸ ὄφελος· ὠφέλιμος  
 - ἀνωφελής· ὠφελῶ  
 - ἡ βλάβη· βλάπτω  
 ἡ ζημία· ζημιόνω  
 ἡ ἀποζημίωσις· ἀποζημιῶ  
 δὲν ὠφελεῖ οὐδέν  
 ἐπωφελής· ἐπιζήμιος  
 ἐπιβλαβής  
 τὸ ἐμπόδιον· ἐμποδίζω, κωλύω  
 - ἡ ἐνόχλησις· ἐνοχλῶ  
 μήπως σὰς ἐνοχλῶ;  
 μήπως σὰς ἀνησυχίζω;  
 μὴ ἐνοχλείσθε, μὴ ταραττεσθε  
 - ἡ διακοπή· διακόπτω  
 αἱ διακοπαί  
 ἡ ταραχή· ὁ θόρυβος  
 ὁ ἔπαινος· ἐπαινῶ· ἀξιέπαινος  
 ἡ φήμη· φημίζομαι  
 περίφημος· φημίζω

I cause anything.  
 The ground, reason, cause. -  
 The result.  
 My plan is shipwrecked.  
 The proposal.  
 The circumstance; opportunity. -  
 The trial.  
 The attempt, experience.  
 A tried, experienced man.  
 Experienced; of great experience.  
 The proof; I prove.  
 The means; the end. -  
 I succeed in my object.  
 Employment; I am busy in any-  
 thing.  
 Engaged, busy.  
 Business; I work. -  
 The attempt, endeavour; I try.  
 The benefit, the gain; beneficial.  
 Useless; I benefit.  
 The injury; I injure.  
 The damage; I damage. -  
 Indemnity; I indemnify: com-  
 pensation; I compensate.  
 It's no good, avails naught.  
 Advantageous; injurious.  
 Harmful.  
 The hindrance; I hinder, prevent. -  
 The annoyance; I annoy.  
 I hope I don't annoy you.  
 I trust I don't disturb you.  
 Don't disturb yourself, don't be  
 alarmed.  
 The interruption; I interrupt. -  
 The holidays. -  
 The disturbance; the noise.  
 The praise; I praise; praise-  
 worthy.  
 Fame; I am talked about.  
 Famous; I blaze abroad.

περιώνυμος· ὀνομαστός  
 περιβόητος· διαβόητος  
 ἡ λαμπρότης· λάμπω· λαμπρός  
 ἡ μεγαλοπρέπεια· μεγαλοπρεπής  
 ἡ πομπή· πομπώδης  
 ἐξάιρετος, ἐξάισιος  
 ἡ προτίμησις· προτιμῶ  
 τοῦτο εἶνε προτιμότερον  
 ἡ σπανιότης· σπάνιος  
 ὁ ὁρισμός· ὀρίζω  
 ἡ ἀπόφασις· ἀποφασίζω  
 ἡ ἀνακοίνωσις· κοινοποιῶ  
 ἡ προσφορά· προσφέρω  
 ἡ παραδοχή· παραδέχομαι  
 ἡ ἀποποίηση· ἀποποιῶμαι  
 τὰ συγχαρητήρια· συγχαίρω  
 ἡ ὑποδοχή· ὑποδέχομαι  
 ἡ ὑπόσχεσις· ὑπισχνούμαι, ὑπόσχο-  
 μαι, ἐπαγγέλλομαι  
 ἡ ἄδεια· ἐπιτρέπω  
 ἡ ἀπαγόρευσις· ἀπαγορεύω  
 ἡ πρότασις· προτείνω  
 ἡ πίεσις· πιέζω  
 ἡ καταπίεσις· καταπιέζω  
 ἡ ἀπελευθέρωσις· ἀπελευθερόνω  
 ἡ ἐλευθερία· ἐλεύθερος  
 ἡ δουλεία· δουλεύω  
 ὑπηρετῶ  
 ἡ ἰσότης· ἴσος· ἐξισῶ  
 ἡ ὑπηρεσία, ἡ ἐκδούλευσις  
 τὸ κέρδος· κερδαίνω  
 πορίζομαι τὸν ἄρτον μου  
 ἡ ζημία· ζημιούμαι  
 ὁ λογαριασμός  
 δίδω λόγον· ὑπεύθυνος· εὐθύνη  
 ὁ χώρος· εὐρύχωρος  
 ἡ ἔκτασις· ἐκτενής, ἐκτεταμένος  
 τὸ μήκος· μακρός  
 ἐπιμηκύνω

Illustrious; noteworthy.  
 Celebrated; notorious.  
 Splendour; I shine; brilliant.  
 Magnificence; magnificent.  
 The display; showy, pompous. -  
 Exceptional, extraordinary.  
 The preference; I prefer. -  
 This is preferable. -  
 Rarity; rare.  
 The definition; I define.  
 The resolution; I resolve.  
 The announcement; I announce.  
 The offer; I offer. -  
 The acceptance; I accept. -  
 The refusal; I refuse.  
 Congratulations; I congratulate.  
 The undertaking; I undertake.  
 The promise; I promise, profess.  
 The leave; I allow.  
 The prohibition; I forbid.  
 The proposal; I propose.  
 The pressure; I press. -  
 The oppression; I oppress. -  
 The deliverance; I free.  
 Freedom; free. -  
 Slavery; I am a slave. -  
 I serve. -  
 Equality; equal; I equalize.  
 The service; the obligation.  
 The gain; I win, gain. -  
 I earn my bread.  
 The loss; I suffer loss. -  
 The bill, reckoning, account. -  
 I give account; responsible  
 responsibility.  
 Space; spacious.  
 Extension; extensive, extended.  
 Length; long.  
 I prolong, lengthen.

αὐτὴ ἡ γέφυρα ἔχει μῆκος ἑκατὸν  
ποδῶν

ἡ βραχύτης· βραχύς, κοντός

ἡ συντομία· σύντομος

ἐπιβραχύνω, συντομεύω

ἐν συντόμῳ, ἐν ὀλίγοις

τὸ πλάτος· εὐρύνω, πλατύνω

πλατύς, εὐρύς

τὸ βάθος· βαθύς· ἐμβαθύνω

τὸ ὕψος· ὑψηλός

ὑψώνω· ἡ ὑψώσεις

τὸ πάχος· παχύς· πυκνός

τὸ μέγεθος· μέγας, μεγάλος

αὐξάνω· ἡ αὐξήσις

τὸ μεγαλεῖον· ἡ μεγαλειότης

ἡ σμικρότης· μικρός

κολοσσιαῖος

ἡ στενότης· στενός

ἐπαυξάνω· ἡ αὐξήσις

ἐλαττώνω· ἡ ἐλάττωσις

ὁ ἀριθμός· πολυἀριθμος

ἄπειρος, ἀπειράριθμος

ἀριθμῶ· ἡ ἀρίθμησις

ὁ ἀριθμός· ἀριθμολογῶ

ἡ βαρύτης· βαρύς

τὸ βάρος· ἔχω βάρος

ἡ ἐλαφρότης· ἐλαφρός

ἐλαφρύνω, ἀνακουφίζω

ἡ δυσκολία· δύσκολος

ἡ εὐκολία· εὐκολος

εὐκολύνω

ἡ κίνησις· κινῶ

κινητός, εὐκίνητος

ἀκίνητος

This bridge is a hundred feet  
long.

Shortness; short.

Brevity; short, brief.

I shorten, abridge.

In short, in a few words. -

Breadth, width; I broaden,  
widen.

Broad, wide. -

Depth; deep; I deepen. -

Height; high. -

I raise, heighten; the heightening, -  
exaltation, elevation.

The thickness; thick; close.

The size; great, large.

I increase (trans. and intrans. ,  
grow; increase, growth.

Majesty, prowess; the greatness.

Littleness; small, little.

Colossal. -

Narrowness; narrow. -

I increase, enhance; increase, ad-  
vancement.

I lessen; decrease.

Number; numerous.

Boundless, innumerable, con-  
less.

I count; counting, calculation.

The number; I calculate. -

Gravity; heavy. -

Weight; I have weight, I  
weigh.

Lightness; light.

I lighten, relieve.

Difficulty; difficult. -

Easiness; easy. -

I facilitate.

Movement; I move.

Movable, nimble.

Immovable, motionless.

ἡ ταχύτης	Speed. -
ταχύς	Swift. -
ἡ βραδύτης· βραδύς	Slowness, sloth; slow. -
ἡ διεύθυνσις· ἀπευθύνω, κατευθύνω, διευθύνω	The direction; I direct, level, point (also manage).
ἡ θέσις	The position. -
ἡ πόλις κείται	The town lies, is situated. -
ὁ τόπος· ἡ πλατεία	The place; the square. -
ἡ ἀπόστασις· ἀπομακρύνω	The distance; I withdraw.
πόσον ἀπέχει — ;	How far is — off? -
τὸ χρῶμα· χρωματίζω	The colour; I colour. -
βάφω	I dye. -
(χρῶμα) ἀνοικτόν· βαθύ	A light, dark (colour).
ὥχρός· κάτωχρος	Pale; pallid.
τὸ χρῶμα τοῦτο κλίνει πρὸς τὸ κυανοῦν	This colour has a bluish tint.
τὸ λευκόν· λευκός· λευκαίνω	White (subst.); white (adj.); I, whiten.
ἡ λευκότης· ὑπόλευκος	Whiteness; whitish.
τὸ μέλαν, τὸ μαῦρον· μέλας, μαῦρος	Black (subst.); black (adj.). -
ὑπομέλας· μαυρίζω	Blackish; I blacken. -
ἡ μελανότης· μελανωπός	Blackness; dark.
τὸ πολιόν, τὸ ψαρόν· πολιός, ψαρός	Grey; grey. -
τὸ κυανοῦν· κυανούς, κυανόχρους	Blue; blue, bluish.
κυανωπός, ὑπόγλαυκος	Bluish, greyish.
ιοειδής	Violet.
τὸ πράσινον· πράσινος	Green; green.
πρασινίζω· χλοερός	I make green, grow green; greenish.
τὸ κίτρινον· κίτρινος	Yellow; yellow.
κιτρινίζω· κιτρινωπός	I turn yellow; yellowish.
τὸ ἐρυθρόν, τὸ κόκκινον	Red, crimson.
ἐρυθρός, κόκκινος· πυρρός, κατα- κόκκινος	Red, crimson; reddish, reddened.
ἡ ἐρυθρότης· ἡ ἐρυθρίασις	Redness; reddening.
ἐρυθρωπός· πορφυρόχρους	Red-hued; crimson-coloured.
ροδόχρους	Rose-coloured, rosy. -
τὸ φαιόν, μελάγχρουν	Brown, brownish colour.
φαιός, μελάγχρους, μελαγχροινός	Brown, blackish, swarthy.

## XI.

## Σύμπαν.

φαινόμενα· καιρός· ωραι  
του ἔτους.

τὸ σύμπαν· παγκόσμιος  
ὁ κόσμος· κοσμικός  
ἡ φύσις· φυσικός  
ὁ οὐρανός· οὐράνιος  
ὁ ἀστήρ· τὸ ἄστρον, ὁ ἀστερισμός  
ἡ κίνησις τῶν ἀστέρων  
ὁ ἀπλανὴς ἀστήρ  
ὁ πολικὸς ἀστήρ  
ὁ διαίπων ἀστήρ  
ὁ ἀστερόεις οὐρανός  
ἐν ὑπαίθρῳ  
ὁ πλανήτης· τὸ πλανητικὸν σύ-  
στημα  
ὁ κομήτης· ἡ οὐρά  
ὁ γαλαξίας  
ἡ ἔως· τὸ βόρειον σέλας  
ὁ ἥλιος· τὸ ἡλιακὸν ἔτος  
αἱ ἀκτῖνες τοῦ ἡλίου  
ἡ ἔκλειψις τοῦ ἡλίου  
ὁ ἥλιος ἀνατέλλει  
ἡ ἀνατολὴ τοῦ ἡλίου  
ὁ ἥλιος δύει, βασιλεύει (v.l.)  
ἡ δύσις τοῦ ἡλίου  
ἡλιοκαής  
τὸ φῶς· φωτεινός  
ἡ αἴγλη, ἡ στίλβη· στίλβω  
ἡ λάμψις· λαμπρός  
τὸ σκότος· στοτεινός  
τὸ λυκόφως  
ἡ σκιά· σκιερός  
ἡ σελήνη· τὸ σεληνιακὸν ἔτος  
αἱ τέσσαρες φάσεις τῆς σελήνης  
ἡ νομηνία· ἡ πανσέληνος  
τὸ πρῶτον, τὸ τελευταῖον τέταρτον

## UNIVERSE.

*Phenomena; time; seasons of  
the year.*

The universe; universal. -  
The world; secular, worldly. -  
Nature; natural. -  
Heaven; heavenly. -  
The star; the constellation.  
The motion of the stars. -  
The fixed star.  
The polar star.  
The shooting star.  
The starry heavens.  
In the open air.  
The planet; the planetary system. -  
  
The comet; the tail.  
The milky way. -  
The dawn; the aurora borealis,  
northern light.  
The sun; the solar year. -  
The rays of the sun. -  
The eclipse of the sun. -  
The sun rises. -  
Sunrise. -  
The sun sets. -  
The setting of the sun. -  
Sunburnt. -  
The light; luminous. -  
The sparkle; I sparkle. -  
The sheen; bright.  
The darkness; dark. -  
The twilight.  
The shade, shadow; shady. -  
The moon; the lunar year. -  
The four quarters of the moon.  
The new moon; the full moon.  
The first, the last quarter. -



τὸ κλίμα	The clime, climate. -
αἱ ἀνατολαί, ἡ ἀνατολή· ἀνατολικός	The east; eastern. -
αἱ δυσμαί, ἡ δύσις	The west. -
δυτικός, ἐσπέριος	Western. -
ὁ νότος, ἡ μεσημβρία	South, midday. -
μεσημβρινός	Southern. -
ὁ βορρᾶς, ἡ ἄρκτος· βόρειος, ἀρκτικός	The north; northern, arctic. -
ὁ βόρειος ἄνεμος	The north wind. -
ὁ νότιος ἄνεμος	The south wind. -
ὁ ἀνατολικός, δυτικός ἄνεμος	The east, west wind. -
τὸ φαινόμενον· τὸ μετέωρον	The appearance; the meteor. -
ὁ ἀήρ· αἰρίος, αἰρίνος	The air; aerial, airy. -
ἀναπνέω δροσερὸν ἀέρα	I breathe cool air. -
τὸ ἀερόστατον	The balloon. -
ὁ ἀερόλιθος, τὸ ἀστροπελέκι	The aerolith, falling star.
ἡ ἀεραντλία	The air-pump.
τὸ ρεῦμα ἀέρος	The draught, current of air. -
ἡ ἀτμόσφαιρα· ἀτμοσφαιρικός	The atmosphere; atmospheric. -
τὸ πῦρ· ἡ φλόξ	The fire; the flame. -
ἡ καῦσις	The heat.
ὁ σπινθῆρ· σπινθηρίζω	The beam, ray; I radiate.
ὁ καπνός· καπνίζω	Smoke (also tobacco); I smoke. -
ὁ ἀτμός· αἱ ἀναθυμιάσεις	Steam; the exhalations.
ἀτμιδῶδης· ἡ ἐξάτμισις	Volatile, vaporous, gaseous; evaporation.
ἡ ἀτμομηχανή	The steam-engine. -
τὸ ἀτμόπλοιον, ἀτμόπλουον	The steam-boat. -
ἡ νεφέλη· τὸ νέφος	The mist; the cloud. -
ἡ θύελλα· θυελλώδης	The storm; stormy.
ἡ ἀστραπή· ἀστράπτει	The lightning; it lightens.
ἡ βροντή· βροντᾷ	The thunder; it thunders. -
ὁ κεραυνός	The thunderbolt.
ἡ ἵρις, τὸ οὐράνιον τόξον	The rainbow. -
ἡ καταιγίς, ἡ τρικυμία	The tempest, the storm (at sea).
ὁ στρόβιλος, ὁ ἀνεμοστρόβιλος	The whirlwind.
ἡ βροχή· βροχερός, ὄμβριος	The rain; rainy, showery. -
τὸ πηγαῖον ὕδωρ	Spring water.
τὸ ὕδωρ· ἡ σταγὼν	The water; the drop. -

βρέχει· ὁ ὄμβρος, ἡ ῥαγδαία βροχή	It rains; the shower, the heavy rain.
ἡ χάλαζα· πίπτει χάλαζα	The hail; it hails.
ἡ χιών· χιονίζει	The snow; it snows.
ὁ πάγος· παγετώδης	The frost, ice; frosty, icy.
ἡ πλήμυρα· πλημμυρῶ	The flood; I flood.
τὸ ψῦχος· ψυχρός	The cold; cold.
ὁ ἄνεμος	The wind.
ἡ δροσιά· δροσερός	The cool; cool.
ἡ θερμότης· ὁ καύσων	Warmth; heat.
ἡ δρόσος· ἡ πάχνη	The dew; the hoar-frost, rime.
ἡ ὑγρασία, ἡ ὑγρότης· ὑγρός	The damp, moisture; moist, damp.
ἡ ξηρασία	Drought.
ξηρός· ξηραίνω	Dry; I dry.
ἡ ὥρα τοῦ ἔτους	The time of the year, season.
τὸ ἔαρ, ἡ ἀνοιξίς	The spring.
τὸ θέρος, τὸ καλοκαίριον	The summer.
τὸ φθινόπωρον	The autumn.
ὁ χειμὼν	The winter.

## XII.

## Γῆ.

## EARTH.

θάλασσα, ποταμός, ὄρος, κ.τ.λ.	<i>Sea, river, mountain, &amp;c.</i>
ἡ γῆ· γῆϊνος· ἡ γῆϊνος σφαῖρα	The earth; terrestrial; the terrestrial globe.
τὸ ἡμισφαίριον	The hemisphere.
ὁ βόρειος (οἱ ἀρκτικός) πόλος	The north pole.
ὁ νότιος (οἱ ἀνταρκτικός) πόλος	The south pole.
ὁ ἄξων	The axis.
ὁ ἰσημερινός	The equator.
ὁ παράλληλος κύκλος	The parallel, line of latitude.
ὁ μεσημβρινός· ὁ βαθμός	The meridian; the degree.
ὁ τροπικὸς τοῦ καρκίνου, τοῦ αἰγίου κερῶ	The tropic of Cancer, of Capricorn.
ὁ βόρειος πολικὸς κύκλος	The arctic circle.
ὁ νότιος πολικὸς κύκλος	The antarctic circle.
ἡ διακεκαυμένη ζώνη	The torrid zone.
αἱ εὐκρατοὶ ζῶναι	The temperate zones.

αἱ κατεψυγμέναι ζῶναι	The frigid zones.
ἡ γεωγραφικὴ θέσις τόπου	The geographical position of a place.
τὸ μῆκος· τὸ πλάτος	The length; the breadth.
ἡ περιστροφή τῆς γῆς περὶ τὸν ἄξονά της (περὶ τὸν ἥλιον)	The revolution of the earth on its axis (round the sun).
ἡ γῆ στρέφεται περὶ ἑαυτήν	The earth turns round.
ἡ ἥπειρος	The mainland, continent.
ἡ θάλασσα· ὁ ὠκεανός	The sea; the ocean.
ἡ παλίρροια· ἡ πλημμυρὶς καὶ ἄμπωτις	The tide; the ebb and flow.
ἡ πλημμυρὶς· ἡ ἄμπωτις	The flow, high tide; the ebb, low tide.
τὸ κύμα· ἡ κυματώγη	The wave; the undulation.
ὁ σκόπελος· ἡ ὑφάλος	The rock; the shoal.
ἡ ἀκτὴ, τὸ παράλιον· ἡ προκυμαία	The shore, the beach; the break-water.
ὁ κόλπος· ὁ ὄρμος	The gulf; the anchorage, haven.
ὁ πορθμός· ὁ ἰσθμός	The strait; the isthmus, neck of land.
ὁ λιμὴν	The harbour.
τὸ ἀκρωτήριο	The promontory, headland.
ἡ χερσόνησος· ἡ νῆσος· τὸ νησίδιον	The peninsula; the island; the islet.
ὁ νησιώτης	The islander.
ἡ λίμνη	The lake.
ὁ ποταμός· ὁ χεῖμαρρος	The river; the torrent.
ὁ ρύαξ, τὸ ρυάκιον· ἡ πηγὴ, ἡ βρύσις	The brook, the rivulet; the spring, the fountain.
τὸ παραποτάμιον	The tributary.
ὁ πλωτὸς ποταμός	The navigable river.
τὸ στόμιον	The river's mouth, estuary.
ὁ καταρράκτης	The waterfall.
ἡ πλημμυρὰ· πλημμυρῶ	The flood; I flood.
ἡ διώρυξ	The canal, dyke.
τὸ ὄρος· ὄρεινός· βουνώδης	The mountain; mountain(ous), hilly.
ἡ πεδιάς· τὸ ὁροπέδιον	The plain; the table-land.
ἡ δεῖρας· ἡ ἀκρώρεια	The chain, neck; the peak.
ἡ ὑπώρεια· ἡ κλιτύς	The foot; the slope, side.

ἡ ράχis	The ridge.
ὁ λόφος· τὸ λοφίδιον· τὸ ὕψωμα	The hill; the hillock; the height. -
ὁ βράχος· ὁ κρημνός	The rock; the precipice.
ἡ κοιλάs	The valley.
τὸ ἡφαίστειον (ὄρος)· ὁ κρατήρ	The volcano; the crater.
ἡ ἔκρηξις· ὁ ῥύαξ	The eruption; the stream (of lava).
τὸ ἄντρον· τὸ σπήλαιον	The cave; the cavern.
ἡ ἔρημος· ἡ ἐρημία	The wilderness; the desert.
ἡ χώρα· ὁ τόπος	The country, region; the place. -
τὰ περίχωρα	The neighbourhood, environs. -
τὸ ὄριον· ἡ μεθορία χώρα, τὰ σύνορα	The boundary; the borderland, frontier.
ἡ ἄμμος· ἀμμώδης	The sand; sandy. -
ὁ κονιορτός, v.l. ἡ σκόνη	The dust.
ὁ πηλός· ἡ ἄργιλλος	The mud; the loam, marl.

## XIII.

## Χρόνος.

## TIME.

διαίρεσις τοῦ χρόνου· ὀνό- ματα τῶν μηνῶν καὶ ἡ με- ρῶν ὥρα· ἡλικία.	<i>Division of time; names of months and days; hour; age.</i>
ὁ χρόνος· ἔχω καιρὸν	The time; I have time. -
ἡ χρονολογία· χρονολογικός	Chronology; chronological. -
ὁ ἀναχρονισμός	The anachronism; confusion of dates.
πρὸ Χριστοῦ (π. X.)	B.C. -
μετὰ Χριστόν (μ. X.)	A.D. -
τὸ παρὸν, τὸ ἐνεστός	The present (instant). -
τὸ παρελθόν· τὸ μέλλον	The past; the future (coming): or ult.; prox.
ἡ περίοδος· περιοδικός	The period; periodical.
ἡ ἐποχή· ὁ αἰὼν	The era; the age. -
ἡ ἑκατονταετηρίς	The century. -
τὸ ἔτος· ἐτήσιος· ἡ ἐπετηρίς	The year; yearly; the anniver- sary.
τρίς τοῦ ἔτους	Thrice in the year. -
ἡ ἑξαμηνία, τὸ ἐξάμηνον	The half-year, six months. -
τὸ δίσεκτον (βίσεκτον) ἔτος	The leap-year.
ἡ τριμηνία, τὸ τρίμηνον	The quarter, three months. -

τρίμηνος  
ὁ μὴν· μηνιαίος  
ἡ πρώτη, δευτέρα μαῖου  
ἡ ἑβδομάς· εβδομαδιαῖος  
τὸ εβδομαδιαῖον φύλλον  
ἡ ἡμέρα· ἡμερήσιος  
τὰ ἡμερήσια νέα

πρὸ ὀκτῶ ἡμερῶν  
πρὸ δεκαπέντε ἡμερῶν  
ἡμέραν παρ' ἡμέραν  
ὁ ἐπιούσιος ἄρτος  
ἀπὸ καιροῦ εἰς καιρόν  
ἡ νύξ· τὸ μεσονύκτιον  
ἡ πρωΐα, τὸ πρωῒ  
καλὴν ἡμέραν, v.l. καλημέρα  
ἡ μεσημβρία, τὸ μεσημέριον  
πρὸ μεσημβρία (π. μ.)  
μετὰ μεσημβρίαν (μ. μ.)  
ἡ ἑσπέρα, τὸ ἑσπέρας  
ἀπόψε  
ἡ ἑσπερίς  
σήμερον τὴν πρωΐαν (τὸ πρωῒ)  
χθές· προχθές

αὔριον· μεθαύριον

ἡ προτεραία  
ἡ ἐπιούσα, ἡ ὑστεραία, ἡ ἐπαύριον  
ἡ ὥρα· ἐνωρίς  
μία ὥρα καὶ ἡμίσεια  
τὸ λεπτὸν· τὸ δευτερολεπτον  
ἡ στιγμή

ποία (τί) ὥρα εἶνε ;  
δευτέρα (δύο) καὶ τέταρτον  
τρίτη (τρεις) καὶ ἡμίσεια  
ἐπὶ τὰ παρὰ τέταρτον  
παρὰ δέκα (λεπτά)  
ἀκριβῶς δέκα  
περὶ τὴν δεκάτην ὥραν

Three months long. -  
The month ; monthly. -  
The first, second of May. -  
The week ; weekly. -  
The weekly journal. -  
The day ; daily. -  
The news of the day, "Daily News."

A week ago. -  
A fortnight ago. -  
Day by day. -  
The daily bread.  
From time to time. -  
The night ; midnight. -  
The morning, the forenoon. -  
Good day. -

Midday, noon. -  
Before noon (a.m.). -  
After noon (p.m.). -  
The evening. -  
This evening, to-night.  
The evening party.  
This morning.  
Yesterday ; the day before yesterday.

To-morrow ; the day after to-morrow.

The day before.  
The following day ; the morrow.  
The hour ; early. -  
An hour and a half. -  
The minute ; the second. -  
The moment.

What o'clock is it ? -  
A quarter past two. -  
Half past three. -  
Quarter to seven. -  
Ten minutes to —. -  
Just ten, ten precisely.  
About the tenth hour. -

εἶνε δωδεκάτῃ ὥρᾳ, μεσημέριον  
 ἡ ἡλικία  
 ποῖαν ἡλικίαν ἔχετε;  
 πόσων ἐτῶν εἰσθε;  
 εἶμαι εἴκοσιν ἐτῶν  
 εἰσέρχεται εἰς τὸ δέκατον ἔνατον  
 ἔτος  
 συνεπλήρωσα τὸ τεσσαρακοστὸν  
 ἔτος  
 πλησιάζει εἰς τὸ τριακοστὸν ἔτος

φαίνεται νεώτερος ἢ ὅσον εἶνε  
 ἡ νηπιότης  
 ἡ νεότης· νέος  
 ὁ νεανίας· ἡ νεάνις

ἡ νεολαία

ὁ πρεσβύτερος· ὁ νεώτερος  
 ἡ ἡλικία, ἡ ἐνηλικιότης· ἐνήλικος  
 ἡ ἀνηλικιότης· ἀνήλικος  
 τὸ γῆρας  
 γέρον, γραιᾶ  
 οἱ ἀρχαῖοι (παλαιοὶ) Ἕλληνες  
 ἡ ἀρχαιότης· ἀρχαῖος  
 ἡ ἀρχαιότης· ἀρχαιολόγος, ἀρχαιο-  
 δίφης

It is twelve o'clock, midday. —  
 The age. —  
 What age are you?  
 How old are you?  
 I am twenty (years old). —  
 He is entering on his nineteenth  
 year.  
 I have completed my fortieth  
 year.  
 He is approaching his thirtieth —  
 year.  
 He looks younger than he is. —  
 Infancy, childhood.  
 Youth; young.  
 The young man; the young  
 woman.  
 The youth (collectively), young —  
 people.  
 The elder; the younger. —  
 Age; full age, majority; of age.  
 Minority; a minor, under age.  
 Old age. —  
 An old man, an old woman. —  
 The ancient (old) Greeks. —  
 Antiquity; ancient. —  
 The antiquity; antiquarian,  
 archæologist.

## XIV.

## Οἰκογένεια.

ὀνόματα τῆς συγγενείας· οἰκο-  
 νομικὴ διάταξις· ὑπηρεταί.  
 ἡ οἰκογένεια  
 οἰκογενειάρχης  
 ὁ ἀρχηγὸς οἰκογενείας  
 καλῆς οἰκογενείας  
 ἡ συγγένεια· συγγενής  
 ὁ βαθμὸς τῆς συγγενείας

## FAMILY.

*Names of relationship; domestic  
 economy; servants.*  
 The family. —  
 The head of a family. —  
 The founder of a family.  
 Of good family. —  
 Relationship, kindred; kin, rela-  
 tive.  
 The degree of relationship. —

οἱ πρόγονοι, οἱ προπάτορες	The ancestors, forefathers. -
οἱ απόγονοι	The descendants. -
ἡ μεταγενεστέρα γενεά	The later generation, posterity.
ὁ πάππος· ἡ μάμμη	The grandfather; the grand- mother.
ὁ ἀνὴρ· ὁ σύζυγος	The man, the husband. -
ἡ γυνή· ἡ σύζυγος	The woman, wife; the consort, the spouse. -
συμφεύω, ὑπανδρεύω	I marry, wed. -
συμφεύομαι, ὑπανδρεύομαι	I am wedded, married; also, I wed (the man—the woman).
ὁ γάμος, τὸ συνοικέσιον	The marriage, the alliance.
οἱ ἀρραβῶνες	The pledges, betrothal.
ἀρραβωνίζομαι, μνηστεύομαι	I am plighted, betrothed.
ὁ μνηστήρ· ἡ μνηστή	The suitor; the <i>fiancée</i> .
ὁ γαμβρός· ἡ νύμφη	The bridegroom; the bride. -
οἱ μελλονύμφοι· οἱ νεόνυμφοι	The bridal pair; the newly mar- ried couple.
ἡ προίξ· προικίζω	The dowry; I endow.
οἱ γάμοι	The wedding.
τὸ γαμήλιον δῶρον	The wedding presents. -
ὁ πατήρ· πατρικός	The father; paternal, fatherly. -
ἡ μήτηρ· μητρικός	The mother; maternal, motherly. -
ὁ πατριός, ὁ μητριός	The paternal uncle, maternal uncle.
ὁ πενθερός· ἡ πενθερά	The father-in-law; the mother- in-law.
ὁ γαμβρός	The brother-in-law.
ἡ μητρυνιά	The step-mother.
τὸ τέκνον· τὸ παιδίον	The child; the boy. -
ἡ παιδικὴ ὄψις	The childlike look.
οἱ δίδυμοι	The twins.
τὸ παιδίον, ὁ παῖς	The little boy, the boy. -
ὁ υἱός· ἡ θυγάτηρ	The son; the daughter. -
παιδικός· υἱικός	Boyish; filial.
παιδαριώδης	Childish.
τὸ κοράσιον	The girl.
ἡ παρθένος· παρθενικός	The maiden; maidenly.
ἡ παρθενία	Maidenhood, virginity.
ὁ γαμβρός· ἡ νύμφη	The bridegroom; the bride. -

ὁ πρόγονος· ἡ προγόνῃ	The ancestor; the ancestress. -
ὁ ἔγγονος· ἡ ἐγγόνῃ	• The offspring (male); ditto (female).
ὁ ἀπέγγονος, ὁ δισέγγονος· ἡ ἀπέγγονος, ἡ δισέγγονος	The descendant of the second generation (male); ditto (female).
ὁ ἀδελφός· ἡ ἀδελφή	The brother; the sister. -
ἡ ἀδελφότης	The brotherhood, fraternity. -
ἡ ἀδελφικότης· ἀδελφικός	Brotherliness; brotherly. -
ὁ θείος, ἡ θεία	The uncle; the aunt. -
ὁ ἀνεψιός· ἡ ἀνεψιά	The nephew; the niece. -
ὁ ἐξαδελφος· ἡ ἐξαδελφή	The cousin; ditto (female). -
ἡ γέννησις· γεννώμαι	The birth; I am born. -
τὸ γένος, τὸ φύλον	The race; the tribe.
ὁ ὀρφανός· ἡ ὀρφανή	The orphan (boy); the orphan (girl).
ὁ κηδεμών· ἡ κηδεμονία	The guardian; the guardianship.
ὁ χήρος· ἡ χήρα	The widower; the widow.
ἡ χηρεία	Widowhood.
ἡ ἀγαμία· ὁ ἀγαμος	The unmarried state; the single man.
ὁ κληρονόμος· ἡ κληρονόμος	The heir; the heiress.
ἡ κληρονομία· ὁ κληροδότης	The inheritance; the bequeather.
ἡ διαθήκη	The will, testament.
ἡ διαδοχή, οἱ διάδοχοι	The succession; the successors.
οἱ οἰκονομικὴ διάταξις, τὰ οἰκονομικά	Household management; domestic matters.
ἡ οἰκονόμος, ἡ ταμία	The housekeeper; stewardess.
ἡ ὑπηρετεία, οἱ ὑπηρέται	The service, the servants. -
ὑπηρετῶ· ἡ ὑπηρεσία	I serve; service.
ὁ μισθός	The wages. -
ὁ ὑπηρέτης· ἡ ὑπηρέτις, ἡ ὑπηρέτρια	The servant; the maid, the maid-servant.
ἡ θαλαμηπόλος, ὁ θεράπων	The chambermaid, the attendant.
ὁ ἀμαξηλάτης	The coachman.
ὁ μάγειρος· ἡ μαγειρίσσα	The cook (male); ditto (female). -
ἡ παιδοκόμος	The nurse.
ἡ θαλαμηπόλος, ἡ θεράπαινα	The housemaid.



## XV.

## Κοινωνία.

## SOCIETY.

εἶδη κυβερνήσεων· τίτλοι καὶ  
ἀξιώματα· διοικήσεις, κ.τ.λ.

*Forms of government; titles and  
offices; administration, &c.*

ἡ κοινωνία.

Society.

τὸ ἔθνος· ἡ ἐθνικότης, ἡ ἐθνότης  
ἐθνικός· ὁ ἰθαγενής, ὁ αὐτόχθων  
ὁ ξένος· ξένος, ἀλλοδαπός· ἡ ἄλλο-  
δαπή

The nation; the nationality.  
National; the native, aboriginal.  
The foreigner, stranger; the fo-  
reign country.

ὁ λαός· ὁ ὄχλος

The people; the populace, mob.

ὁ πληθυσμός· πολυάνθρωπος

The population; populous.

ἡ δημοτικότητα· δημοτικός

Popularity; popular.

ἡ πατρίς· ὁ πατριώτης, ὁ φιλόπα-  
τρις

The (native) country, fatherland;  
the countryman, patriot.

ἡ φιλοπατρία· πατριωτικός

Patriotism; patriotic.

ὁ συμπατριώτης, ὁ πατριώτης, ὁ  
ὁμογενής

The fellow-countryman, the man  
of the same race.

ὁ κυριάρχης· ἡ κυριαρχία

The sovereign; sovereignty.

ὁ ἐπικυριάρχης· ἡ ἐπικυριαρχία

The feudal lord; feudal lordship.

ὁ ὑπήκοος· ὁ πολίτης

The subject; the citizen.

ὁ δοῦλος· ἡ δουλεία

The slave; slavery.

τὸ πολίτευμα

The constitution.

ἡ μοναρχία· ὁ μονάρχης

The monarchy; the monarch.

μοναρχικός

Monarchic.

ἡ ἀπόλυτος μοναρχία

The absolute monarchy.

ἡ συνταγματική μοναρχία

The constitutional monarchy.

ἡ ἐθνικὴ συνέλευσις, ἡ ἐθνοσυνέ-  
λευσις

The national assembly.

ἡ νομοθετικὴ βουλὴ

The legislative council.

ἡ γερουσία

The senate.

ἡ βουλὴ

The parliament.

ὁ πρόεδρος· ἡ προεδρεία

The president; presidency.

συγκαλῶ· διαλύω

I summon; dissolve.

ὁ βουλευτής

The member of parliament.

ἐκλέγω· ἡ ἐκλογὴ· ὁ ἐκλογεύς

I elect; the election; the elector.

ἡ δημοκρατία

The democracy, republic.

ὁ δημοκρατικός· δημοκρατικός

The democrat; republican.

ἡ ἀριστοκρατία· ὁ ἀριστοκράτης

Aristocracy; the aristocrat.

ἡ συντηρητικὴ μερίς

The conservative party.

φιλελεύθερος· ρίζοσπαστικός	Liberal ; radical.
ἡ αὐτοκρατορία· ὁ αὐτοκράτωρ	The empire ; the emperor. -
ἡ αὐτοκράτειρα· αὐτοκρατορικός	The empress ; imperial. -
τὸ βασίλειον· ὁ βασιλεὺς	The kingdom ; the king. -
ἡ βασίλισσα· βασιλικός	The queen ; kingly, regal. -
βασιλεύω· ἡ βασιλεία	I reign ; the reign, rule. -
ὁ ἀντιβασιλεὺς	The viceroy. -
ὁ διάδοχος τοῦ θρόνου	The successor to the throne. -
ἡ ἀνάβασις εἰς τὸν θρόνον	The ascent of the throne. -
ὁ διάδοχος· ἡ διαδοχή	The successor ; the succession. -
ὁ προκάτοχος	The regent.
τὸ στέμμα· τὸ σκῆπτρον	The crown ; the sceptre.
ἡ Μεγαλειότης· μεγαλείος	Majesty ; majestic.
Μεγαλειότατε !	Your Majesty.
ὁ ἐκλέκτωρ· ὁ δούξ· ἡ δούκισσα	The elector ; the duke ; the duchess.
ὁ μέγας δούξ· ὁ ἀρχιδούξ	The grand-duke ; the arch-duke. -
ὁ ἡγεμὼν, ὁ πρίγκηψ	The prince. -
ἡ ἡγεμονία· ἡ ἡγεμονίς, ἡ πριγκί- πισσα	The principedom, principality ; the princess.
ὁ ἡγεμονικὸς οἶκος	The princely house. -
ὁ κόμης· ἡ κόμησσα· ἡ κομητία	The count ; the countess ; the county.
ὁ βαρῶνος· ἡ βαρώνη, ἡ βαρωνίς	The baron ; the baroness the barony.
ὁ ἱππότης· ἱπποτικός	The knight ; knightly. -
ἡ αὐλή· αὐλικός	The court ; courtly.
κυρία τῆς αὐλῆς οἱ τῆς τιμῆς	Lady in waiting, maid of honour. -
ὁ αὐλάρχης	The master of the court. -
οἱ εὐπατρίδαι, οἱ εὐγενεῖς	The nobles, the lords.
εὐπατρίδης, εὐγενής	Noble, well-born.
ἡ διπλωματία· ὁ διπλωμάτης	Diplomacy ; the diplomatist. -
διπλωματικός	Diplomatic.
ἡ πρεσβεία· ὁ πρεσβευτής	The embassy ; the ambassador. -
οἱ πρέσβεις	The legates, delegates. -
ὁ ἐπιτετραμμένος, ὁ ἀντιπρόσωπος	The <i>chargé d'affaires</i> , the representative.
ὁ γραμματεὺς πρεσβείας	The secretary to the embassy. -
ὁ τίτλος· τὸ ἀξίωμα	The title ; the office. -
ὁ ὑπάλληλος	The clerk, subordinate.



ἡ διοίκησις· διοικῶ  
αἱ διοικητικαὶ ἀρχαί  
τὸ ὑπουργεῖον· ὁ ὑπουργός  
τὸ συμβούλιον  
ἡ ἐπαρχία· ἐπαρχιακός  
ὁ ἐπαρχιώτης  
ὁ νομός· ὁ δήμος  
ἡ πρωτεύουσα· ἡ καθέδρα

ἡ κωμόπολις· τὸ χωρίον, ἡ κώμη  
ὁ χωρίτης, χωρικός  
ἡ ἀστυνομία· ὁ ἀστυνόμος  
ὁ ὑπαστυνόμος· ὁ κλητήρ  
ὁ χωροφύλαξ

Administration; I administer.  
The administrative powers.  
The ministry; the minister.  
The cabinet (council).  
The province; provincial.  
The provincial.  
The district; the township.  
The capital; the seat of govern-  
ment.  
The town; the village, the hamlet.  
The countryman; country (adj.).  
The police; the police inspector.  
The policeman; constable.  
The *gendarme*; country police-  
man.

## XVI.

## Στρατός.

ὁ στρατός  
ὁ στρατιώτης  
ὁ ἐθελοντής· ὁ μισθωτὸς στρα-  
τιώτης  
ἡ στρατολογία· ὁ νεοσύλλεκτος  
ἡ φρουρά· ὁ φρουρός  
ἡ ἐθνοφυλακή  
ὁ ἀπόμαχος  
τὸ ἱππικόν· ὁ ἵππεύς  
τὸ πεζικόν· ὁ πεζός  
ὁ εὖζωνος  
τὸ πυροβολικόν· ὁ πυροβολητής  
τὸ μηχανικόν (σῶμα)  
ὁ ἀξιωματικὸς τοῦ πυροβολικοῦ  
στρατιωτικὸν σῶμα  
ἡ μεραρχία  
τὸ σύνταγμα  
τὸ τάγμα  
ὁ λόχος  
τὸ ἐπιτελεῖον

## ARMY.

The army.  
The soldier.  
The volunteer; the mercenary.  
The enlistment; the recruit.  
The garrison; the man on garri-  
son duty.  
The militia.  
The old soldier, retired soldier.  
The cavalry; the horse-soldier.  
The infantry; the foot-soldier.  
Rifleman, sharpshooter.  
The artillery; the artilleryman.  
The engineers.  
The artillery officer.  
A body (corps), force of soldiers.  
The division.  
The regiment.  
The battallion.  
The company.  
The regimental staff.

τὸ γενικὸν ἐπιτελεῖον  
ὁ ὑπασπιστής  
ἡ σημαία

The general staff.  
The adjutant.  
The standard.

στρατιωτικοὶ βαθμοί.  
οἱ στρατηγοί.

MILITARY GRADES.

*The generals.*

ὁ στρατάρχης, ὁ ἀρχιστράτηγος

The commander, commander-in-chief.

ὁ στρατηγός  
ὁ ἀντιστράτηγος  
ὁ μοίραρχος  
ὁ ὑπομοίραρχος

The general.  
The lieutenant-general.  
The general of division.  
The lieutenant-major.

ἐπιτελεῖς, ἀνώτεροι ἀξιωματικοί.

*Staff-officers, higher officers.*

ὁ συνταγματάρχης  
ὁ ἀντισυνταγματάρχης  
ὁ ταγματάρχης  
ὁ ἱππάρχος

The colonel.  
The lieutenant-colonel.  
The major (of infantry).  
Ditto (of cavalry), the commander of cavalry.

κατώτεροι ἀξιωματικοί.

*Lower rank officers.*

ὁ λοχαγός  
ὁ ἱλαρχος  
ὁ ὑπολοχαγός  
ὁ ἀνθυπολοχαγός

The captain.  
The captain of the horse.  
The lieutenant.  
The vice-lieutenant, second lieutenant.

ὑπαξιωματικοί.

*Non-commissioned officers.*

ὁ ἀνθυπασπιστής  
ὁ ἐπιλοχίας  
ὁ λοχίας  
ὁ δεκανεύς  
ὁ ὑποδεκανεύς

The ensign.  
The corporal.  
The vice-corporal.  
The sergeant.  
The lance-corporal.  
The common soldier, private.

ἐπλοῦς στρατιώτης

## XVII.

Θέατρον.

THEATRE.

τὸ θέατρον· θεατρικός  
ἡ σκηνή· σκηνικός  
ἡ αὐλαία, τὸ κατάβλημα  
ἡ σκηνογραφία

The theatre; theatrical.  
The scene; scenic.  
The curtain.  
The scenery.

ἡ ἱματοθήκη	The wardrobe, dress.
ἡ ὀρχήστρα	The orchestra.
ἡ πλατεῖα	The pit.
τὰ θεωρεῖα	The boxes.
θεωρεῖον τῆς πρώτης, δευτέρας σειρᾶς	Box in the first, second row.
τὸ ἀμφιθέατρον	The dress-circle (amphitheatre).
τὸ ὑπερφῶν	The gallery.
τὸ εἰσιτήριον	The ticket.
ἡ δραματικὴ τέχνη	The dramatic art.
ἡ παράστασις	The representation.
ἡ εὐεργετικὴ παράστασις	The benefit.
ἡ δοκιμὴ	The rehearsal.
ἡ τραγῳδία· τραγικός	The tragedy; tragic.
ὁ ἡθοποιός· ἡ ἡθοποιός	The actor; the actress.
τὸ δράμα· δραματικός	The drama; dramatic.
τὸ μελόδραμα	The melodrama.
ἡ πράξις· τὸ διάλειμμα	The act; the interlude.
ἡ σκηνή	The scene.
ὁ διευθυντής	The manager.
ὁ θίασος	The company.
τὸ πρόσωπον	The character (mask); <i>dramatis persona</i> .
αἱ χειροκροτήσεις· χειροκροτῶ, ἐπικροτῶ	The applause; I applaud, I clap.
συρίζω	I hiss.
τὸ πειροσπαστικὸν θέατρον	The marionette theatre.
ὁ σχοινοβάτης	The rope-dancer.
ὁ θανματοποιός	The conjuror.
ὁ ταχυδακτυλουργός	The prestidigitateur.
τὸ ἵπποδρόμιον	The circus.

## XVIII.

## Ταξίδιον.

ἄμαξα· ὁδός· ταχυδρομεῖον· σιδηρόδρομος
τὸ ταξίδιον, ἡ περιήγησις
ὁ περιηγητής
ἡ ἀναχώρησις· ἡ ἐπάνοδος

## JOURNEY.

Carriage; road; post; railway.
The journey, voyage.
The traveller.
The departure; the return.

ἡ διαμονή· ἡ ἀφίξις  
 ἡ περιοδεία· ἡ πεζοπορία  
 ὁ πεζοπόρος  
 ὁ πεζός  
 τὸ διαβατήριον  
 ὁ ὁδηγός· ὁδηγῶ  
 ὁ ξεναγός  
 ἀναχωρῶ διὰ τοῦ ταχυδρομείου  
 τὸ ταχυδρομεῖον  
 ὁ διευθυντής τοῦ ταχυδρομείου  
 ὁ ἄγγελος, ὁ ἡμεροδρόμος  
 ὁ γραμματοκομιστής  
 ἡ ἄμαξα  
 ὁ ἀμαξηλάτης ἡνιοχὶ  
 ὁ ἀμαξηλάτης· ὁ ἡνίοχος  
 ἡ φορτηγὸς ἄμαξα, τὸ κάρρον  
 δίτροχον, τετράτροχον κάρρον  
 ἡ χειράμαξα  
 τὸ λεωφορεῖον· τὸ ἔλκηθρον  
 τὰ σκεύη· τὸ κιβώτιον  
 ἡ ὁδός, ὁ δρόμος· ἡ λεωφόρος  
 ὁ σιδηρόδρομος  
 ἀναχωρῶ διὰ τοῦ σιδηροδρόμου  
 ὁ σιδηροδρομικὸς σταθμός  
 ὁ ἵπποσιδηρόδρομος  
 ὁ σταθμός  
 ἡ ἀτμομηχανή  
 ἡ λέβης· ὁ θερμαντήρ  
 ἡ ἀτμάμαξα  
 τὸ εἰσιτήριο  
 ἡ ἀπόδειξις (τῶν σκευῶν, τῶν  
 πραγμάτων)  
 τὸ εἰσιτήριο πρῶτης, δευτέρας  
 θέσεως  
 ἡ ἀμαξοστοιχία  
 ἡ ἀμαξοστοιχία ἀναχωρεῖ, φθάνει  
 ἡ φορτηγὸς ἀμαξοστοιχία  
 ἡ ἔκτατος ἀμαξοστοιχία  
 ἡ ἀμαξοστοιχία ἐπιβατῶν  
 ἡ ταχεία ἀμαξοστοιχία

The stay ; the arrival. -  
 The tour ; the walking tour.  
 The pedestrian. -  
 The walker. -  
 The passport.  
 The guide ; I guide. -  
 The cicerone.  
 I leave by post. -  
 The post (office). -  
 The postmaster. -  
 The messenger, courier.  
 The letter-carrier, postman. -  
 The carriage.  
 The coachman drives. -  
 The driver ; the charioteer. -  
 The waggon, the cart.  
 A two-wheeled, four-wheeled cart -  
 The velocipede.  
 The omnibus ; the sledge.  
 The luggage ; the box. -  
 The way, the road ; the high road -  
 The railroad. -  
 I leave by rail. -  
 The railway station.  
 The tramway.  
 The station.  
 The steam-engine. -  
 The boiler ; the stove.  
 The locomotive.  
 The ticket. -  
 The ticket (for luggage, baggage,  
 &c.).  
 First, second class ticket. -  
 The train. -  
 The train starts, arrives. -  
 The luggage train.  
 The special, extra train.  
 The passenger train. -  
 The fast train.

ἡ κατ' εὐθείαν ἀμαξοστοιχία	The express train.
ἡ σύγκρουσις δύο ἀμαξοστοιχιῶν	The collision of two trains.
τὸ προσωπικὸν τῶν ὑπαλλήλων σιδηροδρόμου	The <i>personnel</i> of the railway officials.
ὁ διευθυντής	The manager. -
ἡ διεύθυνσις	The management. -
ὁ σταθμάρχης	The station-master. -
ὁ ἀμαξοστοιχίαρχης	The guard. -
ὁ μηχανικός	The engineer, driver. -
ὁ ὑπάλληλος σιδηροδρόμου	The railway clerk. -
ὁ ὁδηγός	The conductor. -
ὁ σταθμοφύλαξ	The inspector. -
τὸ δρομολόγιον	The time-table. -
τὸ τηλεγραφικὸν σύρμα	The telegraph wire. -
τὸ τηλεγραφεῖον	The telegraph office. -
ὁ ὑποβρύχιος τηλεγράφος	The submarine telegraph.
τὸ τηλεγράφημα	The telegram. -

## XIX.

## Τροφή.

## FOOD.

ἐδέσματα καὶ ποτά· ἐπιτρα-  
πέζια σκεύη· μαγειρικά  
σκεύη.

*Eatables and drinkables; table  
requisites; kitchen articles.* -

ἡ τροφή  
τρέφω· θρεπτικός  
τὸ πρόγευμα· προγευματίζω  
τὸ γεῦμα· γευματίζω  
τρέφομαι ἔκ τινος  
τὸ δειλινόν, τὸ πρόδειπνον· προ-  
δειπνῶ  
τὸ δεῖπνον· δειπνῶ  
τρώγω· ἐδώδιμος  
πίνω· πόσιμος  
ὁ τρώκτης· ὁ πότης  
λαίμαργος· ἡ λαιμαργία· ὁ φαγᾶς  
  
ὁ λίχνος· ἡ λιχνεία  
τὸ λίχνευμα  
πεινῶ· πειναλέος

Food. -  
I nourish; nourishing.  
Breakfast; I breakfast. -  
Dinner; I dine. -  
I live on anything.  
The evening meal; I take an  
evening meal.  
Supper; I sup. -  
I eat; eatable. -  
I drink; drinkable. -  
The eater; the drinker.  
The glutton; gluttony; the  
guzzler.  
The gourmand; daintiness.  
The dainty, tit-bit.  
I am hungry; hungry.

ἡ ὄρεξις· ὀρεκτικός	Appetite; appetizing. -
διψῶ· ἡ δίψα	I am thirsty; thirst. -
τὸ συμπόσιον	The banquet. -
ὁ συμποσιάρχης	The chairman of a banquet. -
οἱ συνδαιτυμόνες· οἱ ξένοι	The guests.
ὁ ξενοδόχος	The host. -
αἱ τροφαί, τὰ τρόφιμα	The victuals, the provisions.
τὸ φαγητόν· τὸ ἀγαπητόν φαγητόν	The viands; the favourite dish.
ὁ ζωμός, ἢ τὸ σούπα	The soup, the broth. -
τὸ κρέας· τὸ βραστόν (κρέας)	The meat; boiled meat.
βραστόν βιδέλιον	Boiled veal.
τὸ ψητόν· τὸ πάχος	Roast; the fat.
τὸ βφιδινόν· τὸ βιδέλιον	Beef; veal. -
οἱ νεφροί, τὰ νεφρά	Kidneys.
τὸ πρόβειον· τὸ ψητὸν πρόβειον	Mutton; roast mutton.
τὸ χοιρινόν· τὸ χοιρομήριον	Pork; ham.
ἡ καπνιστὴ γλῶσσα	Smoked tongue. -
τὸ πλευρίον, ἢ τὸ κοτελέττα	Chop, cutlet. -
ἰνδιάνος (ψητός)	Roast turkey. -
ὀρνίθιον ψητόν	Roast fowl. -
τὸ μέρος· ἡ μερίς	The piece; the help.
τὸ ἄρτυμα, ἢ τὸ σάλτσα	The sauce.
τὸ παραγεμιστόν	The stuffing.
τὸ ψάριον	The fish.
τὰ λάχανα	The vegetables. -
τὰ γεώμηλα, ἢ τὰ πατάταις	The potatoes. -
τὰ γαλάκτια, γαλακτερικά	Puddings. -
τὸ σφουγγάτον	The omelette.
τὸ ὠόν, τὸ αἰγόν	The egg. -
ὁ ἄρτος, τὸ ψωμίον· τὸ ψωμάκιον	The bread; the roll.
ἡ κόρα, ἢ τὸ ψίχα	The crust; the crumb.
τὸ γλύκισμα	The sweetmeat, confectionery.
τὸ ζαχαρωτόν	The ice (sugar). -
ἡ μελιτοῦττα, ἡ μελόπητα	The honey cake.
τὸ γλυκύεφθον, ἢ τὸ κομπόστα	Jam, preserve.
τὰ ἐπιδόρπια, τὰ τραγήματα	Dessert, fruit.
τὸ βούτυρον	The butter. -
τὸ βουτυρωμένον ψωμίον	The bread and butter.
τὸ λίπος	The dripping.
τὸ τυρίον	The cheese. -



τὸ ἅλας· ἀλατίζω	The salt; I salt. -
τὸ πιπέριον	The pepper. -
τὸ σινάπιον, νλ. ἡ μουστάρδα	The mustard. -
τὸ ὄξος, τὸ ξύδιον	The vinegar. -
τὸ ἔλαιον, νλ. τὸ λάδι	The oil. -
τὸ κιννάμωμον, νλ. ἡ καννέλλα	The cinnamon. -
τὸ καρυόφυλλον, νλ. τὸ γαρύφαλλον	The clove. -
ἡ ζάχαρις, τὸ ζάχαρον	The sugar. -
τὸ ὕδωρ, νλ. τὸ νερόν	The water. -
ὁ ζῦθος, νλ. ἡ μπίρα	The beer. -
ὁ βαυαρικὸς ζῦθος	Bavarian beer. -
ὁ οἶνος, νλ. τὸ κρασί	The wine. -
ὁ οἶνος τοῦ Ῥήνου	Rhine wine. -
ὁ γαλλικὸς οἶνος	French wine. -
ὁ καμπανίτης	Champagne. -
τὸ γάλα· τὸ ἀνθόγαλα, νλ. τὸ καῖμάκι	The milk; the cream. -
τὸ ὀξύγαλα, νλ. τὸ γιαοῦρτι	Buttermilk. -
τὰ πνευματώδη ποτά	Spirituous liquors.
τὸ οἰνόπνευμα	Spirits of wine.
τὸ ρακίον, ἡ ρακή	Brandy.
τὸ ρώμιον	Rum. -
ἡ λεμονάς, ἡ λεμονάδα	Lemonade. -
ἡ σοκολάτα	Chocolate. -
ὁ καφές	Coffee. -
καφές χωρὶς γάλα(κτος)	Coffee without milk. -
τὸ τείιον, νλ. τὸ τσαῖ	Tea. -
τὰ ἐπιτραπέζια σκεύη	Table requisites.
ἐτοιμάζω· στρώνω· σηκώνω	I prepare; lay, cover; take away.
τὸ τραπέζιον εἶνε ἑτοιμον	The table is laid -
καθίζω εἰς τὸ τραπέζιον	I sit down to table. -
τὸ τραπεζομάνδυλον	The table-cloth. .
τὸ χειρόμακτρον, νλ. ἡ πετσέτα	The napkin. .
ἡ πορσελλάνη	The china. -
τὸ τρυβλίον, τὸ πιάτον	The dish.
τὸ κοχλιάριον, τὸ κουτάλιον	The spoon.
τὸ μαχαίριον	The knife. .
τὸ πηροῦνιον	The fork.
τὸ φιάλιον, νλ. τὸ φλυτζάνι	The cup.
τὸ ποτήριον	The glass. -

ἡ φιάλη	The bottle. -
τὸ κανάτιον	The pot.
τὸ μαγειρεῖον	The kitchen. -
ὁ μάγειρος· ἡ μαγείρισσα	The cook. -
ἡ ὀψοθήκη, ὁ ἐδεσματοθήκη	The cupboard.
τὸ ὀψοφυλάκιον, τὸ ταμεῖον	The store-room; larder.
τὰ μαγειρικὰ σκεύη	The kitchen utensils. -
ἡ χύτρα, τὸ χαλκεῖον, v.l. τὸ τσου- κάλι, ὁ τέντζερης	The pitcher, the brazen vessel.
ὁ λέβης, v.l. τὸ καζάνιον	The cauldron, the boiler.
τὸ τηγάνιον	The frying-pan. .
ἡ ἐσχάρα, v.l. ἡ σκάρα	The hearth.
ὁ ὀβελός	The spit.
τὸ στραγγιστήριον	The strainer.
τὸ κηστρον, ὁ τρίπτης	The grater.
τὸ ἰγδίον, v.l. τὸ γουδί	The mortar.
ὁ δοῖδυξ, v.l. τὸ γουδοχέρι	The pestle.
ἡ χώνη, τὸ χωνίον	The funnel. -
τὸ κόσκινον· κοσκινίζω	The sieve.
τὸ ζωμήρυστρον, τὸ ἐξαφριστήριον	The skimming-ladle.
τὸ κοχλιάριον, τὸ κουτάλιον	The spoon. .
ἡ σπαθίς, τὸ τάρακτρον	The whisk.
τὸ κρεατοσάνιδον	The chopping-board.
ἡ μηχανή τοῦ καφέ	The coffee-pot. .
ὁ μύλος τοῦ καφέ	The coffee-mill. .
τὸ καρβουνιστήρι v.l.	The coal-box.
ὁ κάδος	The tub.
ἡ κάρδοπος, τὸ ξυλοπίνακον, v.l. ἡ γαβάθα	The wooden plate.
τὸ καλάβιον	The basket.
ἡ ἀποθήκη	The cellar. -
ὁ πίθος, τὸ πιθάριον, v.l. τὸ κιοῦπι	The cask, the keg.
τὸ βυτίον, v.l. τὸ βουτσί, τὸ βαρέλλι	The barrel.
ἡ στρόφιγξ, v.l. ἡ κάνουλα	The tap.
τὸ πῶμα, v.l. τὸ στούμπωμα	The bung. .
ὁ φελλός	The cork. -
ὁ ἐκπωμαστήρ .	The corkscrew. .

## PART IV.

**The Accidence.**

By *accidence* we mean the changes which words undergo in order to show their relation to other words in a sentence.

Such changes are called *inflections*, and affect both nouns and verbs.

The noun is the *name* of a thing (*nomen*); the verb is the word which says of a *thing* what it *does*. It is the *action-word*.

Besides these there are a number of words called *particles*, not subject to inflection, but useful to define, qualify, or restrict the meaning of other words.

The parts of speech may therefore be divided into—

1. Inflected, ( $\alpha$ ) Nouns and ( $\beta$ ) Verbs ;
2. Uninflected, Particles.

## NOUNS.

The inflections of nouns are called *case-endings*.

In the singular they are as follows :—

(1) If we want to say a thing does or is so and so (*nominative case*) the ending is either *s*, *v*, or nothing : the second in neuters, the last in some feminines and neuters.

(2) If the thing is the object of an action (*objective or accusative case*) the ending is *v*, *a[v]* (*masculine, feminine, and neuter*) or nothing (*neuter*).

(3) If we want to express the relation *of* or *from* (*genitive or possessive case*) the ending is *v* (shortened from *σω*) or *ος*, *masculine* (sometimes *feminine*) and *neuter*, or *s*, *feminine* ; in a few (chiefly modern) masculines nothing.

(4) If we want to express the relation *to*, *at*, *on*, or *by* (dative, locative, or instrumental case) by a mere ending, that ending is *-ι*, but the relation is more usually expressed in Modern Greek by a preposition with an objective or other case. See *Prepositions*.

(5) If the thing be addressed, the stem itself is used without inflection, except that *ο* is modified to *ε*. This is called the vocative case.

In the plural nouns are inflected as follows :—

Nom. and Voc., masc. and fem.	<i>ι</i> or <i>ες</i> .
Objective, masc. and fem.	<i>ις</i> becoming after <i>ο</i> , <i>α</i> , and a consonant <i>υς</i> , <i>ς</i> , and <i>ας</i> respectively.
Nom., Obj., and Voc., neuter.	<i>α</i> .
Genitive in all genders	<i>ων</i> .
Dative in all genders	<i>ις</i> or <i>οι</i> .

In this short scheme we have given a summary and rationale of the whole of Greek declension. There are no exceptions, and all seeming irregularities arise from the way in which these case-endings are combined with the stem of the word to which they are added.

The simplest division of all nouns is that into nouns with—

1. Consonantal stems, and stems in *ι* and *υ*;
2. Vowel stems in *α* (*η*) and *ο*.

#### NOUNS WITH CONSONANTAL OR QUASI-CONSONANTAL STEMS.

Here the endings *ς*, *α[ν]*, for *ν*, *ος*, *ι*, and *ες*, *ας*, *ων*, *οι* (masc. and fem.), or —, *ος*, *ι*, and *α*, *ων*, *οι* (neut.) are simply added on to the stem; but be it observed—

(1) That as *ρς* cannot end a word, *ηρς* and *ερς* become *ηρ*, the *ε* being lengthened for the sake of compensation; similarly *ορς* becomes *ωρ*, κ.τ.λ. For like reasons *ηνς* and *ενς* become *ην*, *ονς* and *ωνς* become *ων*, as do also *οιρς* and *ωιρς*, while *ειρς* becomes *εις*.

(2)  $\delta$ ,  $\theta$ , and  $\tau$  fall away before  $\varsigma$ ,  $\sigma$ , and at the end of a word;  $\nu$  falls away *before*  $\sigma$ , as *s after*  $\nu$ ; e.g.  $\pi\rho\acute{\alpha}\gamma\mu\alpha[\tau]$ ,  $\pi\rho\acute{\alpha}\gamma\mu\alpha[\tau]\sigma\omega$ ,  $\nu\epsilon\hat{\alpha}\nu\iota[\delta]\varsigma$ ,  $\nu\epsilon\hat{\alpha}\nu\iota[\delta]\sigma\omega$ ,  $\pi\omicron\iota\mu\eta\acute{\nu}$  for  $\pi\omicron\iota\mu\acute{\epsilon}\nu\varsigma$ ,  $\pi\omicron\iota\mu\acute{\epsilon}[\nu]\sigma\iota$ , κ.τ.λ.

(3)  $\gamma$ ,  $\kappa$ ,  $\chi$  all combine with  $\varsigma$ ,  $\sigma$  to form  $\xi$ , while  $\beta$ ,  $\pi$ ,  $\phi$  combine with  $\varsigma$ ,  $\sigma$  to form  $\psi$ .

(4)  $\sigma$  falls out between two vowels,  $\epsilon\omicron$ ,  $\epsilon\iota$ ,  $\epsilon\alpha$ ,  $\acute{\epsilon}\omega\acute{\nu}$  contract to  $\omicron\upsilon$ ,  $\epsilon\iota$ ,  $\eta$ , and  $\acute{\omega}\acute{\nu}$  respectively,  $\sigma\sigma$  is avoided, and the neuter stem  $\epsilon\varsigma$  is written in substantive nouns as  $\omicron\varsigma$  in the nominative only; e.g.  $\tau\acute{\epsilon}\lambda\omicron\varsigma$ ,  $\tau\acute{\epsilon}\lambda\epsilon\omicron\varsigma$  shortened to  $\tau\acute{\epsilon}\lambda\omicron\upsilon\varsigma$  for  $\tau\acute{\epsilon}\lambda\epsilon\omicron\varsigma\omicron\varsigma$ ,  $\tau\acute{\epsilon}\lambda\epsilon\iota$  for  $\tau\acute{\epsilon}\lambda\epsilon\iota\varsigma$ ,  $\tau\acute{\epsilon}\lambda\eta$  for  $\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha$ ,  $\tau\epsilon\lambda\acute{\omega}\nu$  for  $\tau\epsilon\lambda\acute{\epsilon}\sigma\omega\acute{\nu}$ ,  $\tau\acute{\epsilon}\lambda\epsilon\sigma\iota$  for  $\tau\acute{\epsilon}\lambda\epsilon\sigma\sigma\iota$ ,  $\acute{\alpha}\lambda\eta\theta\acute{\eta}\varsigma$  for  $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\omicron\varsigma$  (neut.  $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$ ). A few do not contract in the genitive plural, as  $\acute{\alpha}\nu\theta\acute{\epsilon}\omega\acute{\nu}$ ,  $\acute{\omicron}\rho\acute{\epsilon}\omega\acute{\nu}$ .

(5)  $\upsilon$  between two vowels (=  $F$ ) falls out, and if short is modified before a vowel to  $\epsilon$ ; e.g.  $\beta\alpha\theta\acute{\upsilon}$ ,  $\beta\alpha\theta\acute{\epsilon}\omicron\varsigma$ ,  $\beta\alpha\theta\acute{\epsilon}\omega\acute{\nu}$ , contracting before  $\epsilon$ ,  $\iota$ , and  $\alpha$ ,  $\beta\alpha\theta\acute{\epsilon}\iota$ ,  $\beta\alpha\theta\acute{\epsilon}\iota$ ;  $\beta\alpha\theta\acute{\epsilon}\epsilon\varsigma$ ,  $\beta\alpha\theta\acute{\epsilon}\iota\varsigma$ ;  $\beta\alpha\theta\acute{\epsilon}\alpha\varsigma$ ,  $\beta\alpha\theta\acute{\epsilon}\iota\varsigma$ .

In a few words it is long, and suffers neither modification nor contraction, e.g.  $\iota\chi\theta\acute{\upsilon}\varsigma$ , 'a fish,'  $\iota\chi\theta\acute{\upsilon}\omicron\varsigma$ ,  $\iota\chi\theta\acute{\upsilon}\iota$ , but swallows up  $\alpha$  in accusative plural,  $\iota\chi\theta\acute{\upsilon}\alpha\varsigma$ ,  $\iota\chi\theta\acute{\upsilon}\varsigma$ .

Stems in  $\iota$ , or  $\upsilon$  unaccented, also in  $\epsilon\upsilon$  ( $\epsilon F$ ), lengthen the  $\omicron$  of  $\omicron\varsigma$ , and form their cases as follows:  $\iota\upsilon$  and  $\epsilon\alpha$ ,  $\epsilon\omega\varsigma$ ,  $\epsilon\iota$ ;  $\epsilon\iota\varsigma$ ,  $\epsilon\iota\varsigma$  and  $\epsilon\alpha\varsigma$ ,  $\epsilon\omega\acute{\nu}$ ,  $\epsilon\sigma\iota$ , and  $\epsilon\upsilon\sigma\iota\upsilon$  for  $\acute{\epsilon}F\sigma\iota\upsilon$ .

$\Pi\epsilon\iota\rho\alpha\iota\acute{\epsilon}\nu\varsigma$ , the harbour of that name, for obvious phonetic reasons, contracts as follows:  $\Pi\epsilon\iota\rho\alpha\iota\acute{\alpha}$  for  $\acute{\epsilon}\alpha$ ,  $\acute{\omega}\varsigma$  for  $\acute{\epsilon}\omega\varsigma$ ,  $\acute{\epsilon}\iota$  for  $\acute{\epsilon}\epsilon\iota$ . In all these cases various ancient dialects present forms more strictly regular.

Stems in  $\upsilon$  and  $\iota$ , though they present the general features of consonantal stems, are in strictness vowel stems, and, save in the case of  $\epsilon\upsilon = \epsilon F$ , form their objective in  $\nu$ , not in  $\alpha$ ; e.g.  $\beta\omicron\upsilon\acute{\nu}$ ,  $\nu\alpha\upsilon\acute{\nu}$ ,  $\pi\acute{\omicron}\lambda\iota\acute{\nu}$ . Unaccented stems in  $\delta$  have an optional objective in  $\nu$  for  $\delta\upsilon$ ; e.g.  $\pi\omicron\lambda\acute{\upsilon}\pi\omicron\upsilon\acute{\nu}$  or  $\pi\omicron\delta\alpha$ ,  $\epsilon\upsilon\acute{\epsilon}\lambda\pi\iota\upsilon$  or  $\epsilon\upsilon\acute{\epsilon}\lambda\pi\iota\delta\alpha$ .

(6) If the word be a monosyllable, the endings  $\acute{\omicron}\varsigma$ ,  $\acute{\iota}$ ,  $\acute{\omega}\acute{\nu}$ ,  $\sigma\iota$  are (thus) accented, except  $\pi\acute{\alpha}\nu\tau\omega\acute{\nu}$ ,  $\pi\acute{\alpha}\sigma\iota$ , 'all,'  $\pi\alpha\acute{\iota}\delta\omega\acute{\nu}$ , 'boys,'  $\phi\acute{\omega}\tau\omega\acute{\nu}$ , 'lights,'  $\tau\acute{\iota}\nu\omicron\varsigma$ ,  $\tau\acute{\iota}\nu\iota$ ,  $\tau\acute{\iota}\nu\omega\acute{\nu}$ ,  $\tau\acute{\iota}\sigma\iota$ , interrogative,  $\acute{\omicron}\nu\tau\omicron\varsigma$ ,  $\acute{\omicron}\nu\tau\iota$ ,

ὄντων, οὖσι. Here, however, the apparent monosyllabic stem has been contracted from a dissyllabic one, e. g. φωτ- for φαοτ-, οντ- for εοντ-, or, in the case of τίνος, κ.τ.λ., the accent is a mark of distinction: τινός = 'some one's,' τίνος, 'whose?'

(7) Stems in ἦρ and ὦν are circumflexed in the oblique cases: κλητῆρ, -ῆρος; ἀγών, -ῶνος.

Some stems in ερ (nominative ἦρ = ερς) throw back their accent in the vocative, and drop the ε in the genitive and dative; e. g. πατήρ, πάτερ, πατρός, πατρί; ἀνὴρ, ἀνδρός (for ἀνρός), κ.τ.λ. Objective πατέρα, not πάτρα; but ἄνδρα, not ἀνέρα. The reason being apparently that the originally euphonic and parasitic δ has so glued together the ν and the ρ, that they cannot again be parted. Of μῆτηρ and θυγάτηρ, declined generally like πατήρ, the vocatives are respectively μῆτερ and θύγατερ, (observe accent). All these words, as well as ἀστερ- (ἀστήρ) 'a star,' form the dative plural in ράσι or ρασι, for ἐρσι or ερσι.

(8) The following apparent irregularities should be noted:—

\*Ἀρης (Mars), stem and vocative \*Ἀρες, accusative \*Ἀρην or \*Ἀρη  
[Ἀρεα, Ἀρεσα], \*Ἀρεος or -ως, \*Ἀρει.

γάλα, stem γάλακτ-.

γόνυ (stem), γόνατος, γόνατι for γόνφατος, γόνφατι; also δόρυ,  
δόρατος, κ.τ.λ.

γυνή (stem γυναικ-), vocative γύναι [γύναικ], γυναῖκα -ός -ί.

Ζεὺς for Διεύς, Ζεῦ, Δία, Διός, Διῖ.

θρίξ, stem τριχ-, to avoid two aspirates.

κύων, 'dog' (stem κυον-), contracts to κύν, κύνα, κυνός, κ.τ.λ.

μάρτυς for μάρτυρ-s, also μάρτυρ, which is stem.

νύξ for νύκτ-s (Gothic *Naht-s*), νύκτα, νυκτός, κ.τ.λ.

οὖς for αὔατ, αὕτ, ὤτ, ὠτός, ὠτί; ὤτα, ὠτων, ὠσίν, κ.τ.λ.

ὑδωρ for ὑδαρτ, ὑδατος for ὑδαρτος, κ.τ.λ.

#### NOUNS WITH VOWEL STEMS.

These may be divided roughly into α-stems and ο-stems (the ν and ι-stems being for purposes of declension semi-consonantal).

## I. A-stems.

1. These are preponderatingly feminine. The feminine endings are —, —, ν, ς, ι (subscript), ι, ι, ς, ων, ις. Wherever the stem ends in *ία* or *ρα* these endings require to be simply added on, and the declension is complete.

In other cases the vowel *a* is modified (by a preference of the Ionic dialect) to *η* before ς and ι, e. g. *τράπεζα*, *τραπέζης*, *δόξα*, *δόξης*, κ.τ.λ.; not however in the popular speech. The genitive *άων* in all these words necessarily contracts to *ών*, though even this is sometimes ignored in the vernacular.

The genitive and dative singular of these words, if oxytone, are circumflexed, *σκιᾶς*, *σκιᾷ*.

A large majority of stems whose vowel is preceded by any consonant except σ and the double consonants ξ and ζ, adopt the vowel *η* for *a* throughout the singular. This makes no difference in the plural; e. g. *τιμή*, *στήλη*, *φιάλη*, *ψυχή*, plural *τιμαί*, *τιμᾶς*, *τιμῶν*, *τιμαῖς*, κ.τ.λ.

2. Masculines in *a* and *η* have the ending ς, —, ν, ο (= ου when combined with *a*), ι, and in the plural are identical with feminines. The vocative is always the stem vowel, viz *a* (not *η*), e. g. *νεανίας*, genitive *νεανίου*, vocative *νεανία*; *στρατιώτης*, genitive *στρατιώτου*, vocative *στρατιῶτα*; but here be it observed that all masculines in *τη*, likewise all compounds of *μετρη*, *πώλη*, *άρχη*-, have the *a* short, and consequently where admissible circumflex the foregoing vowel, e. g. *στρατιῶτα*, *βιβλιοπῶλα*, κ.τ.λ.

3. A number of masculines in *a*, signifying an agent, and a few others, with most proper names of this form, as well as many in *η* in the vernacular, simplify this declension by merely leaving the stem bare in the genitive and vocative, e. g. *τοῦ ψηθῆρα*, *τοῦ βορῆρα*, *τοῦ φαγᾶ*, *τοῦ Θωμᾶ*, *τοῦ Μανόλη*, *ὦ Μανόλη*, κ.τ.λ.

4. If ε precedes *η* (*a*) in the stem, εα becomes *ῆ*, and ε is swallowed up in all other cases, causing circumflexion of last syllable, e. g. *χρυσέα*, *χρυσῆ*, *χρυσέη*, *χρυσῇ*, κ.τ.λ.

II. *O-stems.*

Chiefly masculine and neuter, with some feminines.

The case-endings are (practically) *s*, — (with *o* modified to *ε*), *ν*, *υ*, *ι*, *ις*, *ων* (absorbing *o* but without accent), *ις* for the masculine and feminine; *ν*, *υ*, *ι*, *α* absorbing *o*, *ων*, *ις* for the neuter.

If the *o* of the stem is preceded by *ε* or *ο*, contraction takes place, *οο* and *εο* becoming *ου*, while in the other cases *ε* and *ο* are simply swallowed up. With monosyllables the circumflex marks this process, but not otherwise except the *ε* or *ο* has the accent, e. g. *τοῦ πλούου*, *τοῦ πλοῦ*, *τὸ ὀστέον*, *τὸ ὀστοῦν*, but *ὁ περίπλους*, *τοῦ περίπλου*.

*ὁ χρυσοῦς* is really for *ὁ χρυσέος*, although *ὁ χρύσεος* is the uncontracted form actually found in ancient Greek.

A few stems in *ο* seem to have lost an *σ*, and to have been originally consonantal; such are the classical feminines *ἡ ἡχώ*, *ἡ αἰδώς*, which decline *οἶ*, *ὦ*, *οὖς*, *οἶ*, and the proper names *Κλειῶ*, *Σαπφῶ*, *Λητώ*. Like these are the modern proper names *ἡ Χίω*, genitive *τῆς Χίως*, accusative *τὴν Χίω(ν)*, *ἡ Μαριγώ*, κ.τ.λ.

A few nouns are heteroclite or of mixed declension, e. g. *τὸ ὄνειρον*, 'the dream,' plural *τὰ ὀνείρατα*, *τὸ γράψιμον* and its analogues, plural *τὰ γραψίματα*. Also the accusatives of proper names in *γένης*, *κράτες*, *μῆδες*, *φάνες*, *τέλες*, which form their accusative in *ην* instead of in *εα*, *η*.

This doubtless arises from false analogy, the nominative *-ης* suggesting *η* instead of *ες* as the stem-ending.

## METAPLASTIC NOUNS.

In the vernacular a number of accusatives like *πατέρα(ν)*, *λαμπάδα(ν)*, suggest a fresh stem *πατέρα-*, *λαμπάδα-*. Hence we get such nominatives as *ὁ πατέρας*, *ὁ ἄνδρας*, *ἡ λαμπάδα*, *ἡ νύκτα*, for *πατήρ*, *ἀνὴρ*, *λαμπά(δ)ς*, *νύξ*. Such forms frequently preserve the old genitive, as *τῆς νυκτὸς*, *τοῦ ἀνδρός*.



A number of nouns in *α* and *η*, chiefly circumflexed on the stem-vowel, form their plurals from the stems *αδ* and *ηδ* in the vernacular; also a few paroxytones like *μάννα*, 'mother,' *χάχας*, 'laughter,' *χάσκας*, 'gaper,' *παπατρέχας*, 'rambler.' The masculine forms do not draw forward the accent in the genitive plural, e. g. *χάχαδων*, *παπατρέχαδων*.

Foreign vowel stems follow the analogy of those in *α*, e. g. *ὁ καφές*, *τοῦ καφέ*, plural *οἱ καφέδες*; *ἡ μαῖμου*, 'the monkey,' *τῆς μαϊμοῦς*, *αἱ μαϊμοῦδες*; but if paroxytones, as *ὁ κόντες*, 'the count,' the plural is *-ηδες*, *κ.τ.λ.*

Other curious mixtures difficult to classify are: *ὁ κόρακας* for *κόραξ*, *ὦ κόρακε*, *τὸν κόρακα(ν)*, *τοῦ κοράκου*, *οἱ κοράκοι*, *τοὺς κοράκους*, *τῶν κοράκων*, *κ.τ.λ.*; but these belong wholly to the vernacular.

The vernacular also writes *αις* for *αι* and *ᾱς*, accusative feminine plural, *ες* or *αις* for *ᾱς*, masculine accusative plural, and *ῆ* for *αἱ*, feminine plural of the article.

Other instances of metaplasism and heteroclite declension in the vernacular are: *τοῦ πραγμάτου* for *πράγματος*, *πράξι*, *πράξις* for *πράξις*, *πράξεως*, *παχεῖ* or *παχεῖ* for *παχεῖς*, plural nominative masculine of *παχύ*, 'fat,' *κ.τ.λ.*

#### GENDERS OF NOUNS.

##### 1. Masculines:—

(a) All stems in *ευ*.

(b) All substantives in *ντ* (except those in *ουντ*), and most in *ην*, *ηρ*, *ωρ*, *ωτ*, *π*; but *ἡ φρήν*, *ἡ χήν*, and, of course, *ἡ μήτηρ* and *ἡ θυγάτηρ*, *τὸ φῶς*, 'the light,' *τὸ οὖς*, 'the ear.'

##### 2. Feminines:—

(a) The few whose nominatives are *ὠς* and *ῶ*.

(b) Most in *δ*; but *παιδ*, 'boy,' 'girl,' *λογάδ*, 'picked man or woman,' *φυγάδ*, 'fugitive,' *σκοράδ*, 'scattered,' *ἐπηλυδ*, 'immigrant,' *νέηλυδ*, 'new comer,' are common.

(c) All in *ι* and *τητ*, and most in *ιτ*.



Of those in *ο*, nominative *ος*, the great majority are masculine.

Of those in *α* and *η*, all are feminine but a few whose nominatives take *ς*.

3. Neuters :—

(a) All in *ο* whose nominative is *ον*.

(b) All in *αρ*, *ατ*, and one in *ιτ*—τὸ μέλι, 'the honey,' genitive μέλιτος.

### OF ADJECTIVES IN PARTICULAR.

1. Of three endings, masculine, feminine, and neuter (τρεκατάληκτα ἐπίθετα) :—

(a) *ο-ς*, *η*, *ο-ν* or *ο-ς*, *α*, *ο-ν*, i. e. *α* in case of vowel or *ρ* preceding (but ὀγδόη, 'eighth'). These are the commonest kind ; a few in *εο* contract, e. g. χρυσούς, χρυσή, χρυσοῦν.

(b) *ῦ-ς*, *εῖα*, *ύ*, all oxytone, but ἡμισυ-ς, ἡμίσεια, ἡμισυ, next commonest.

(c) *ιεντ-ς*, *ιεντ-σα*, *ιεντ*, becoming *ίεις*, *ίεσσα*, *ιεν* according to phonetic law.

(d) *όεντ-ς*, *κ.τ.λ.*, similarly formed.

(e) Two, viz. μέλαν- and τάλαν-, thus declined : μέλας, μέλαινα, μέλαν, 'black,' μέλανα, μέλαιναν, μέλαν, where μέλαινα = μέλανα.

(f) All participles, whether imperfect passive (*-μενο-*), perfect passive (*-μένο-*), imperfect active (*-οντ-*), aorist passive (*-έντ-*), 1st aorist active (*-αντ-*), perfect (*-ότ-*, *-ύια*, *-ότ-*), nominative ὡς, υῖα, ὅς (for ὅτς, υῖα, ὅτ).

2. Of two terminations, δικατάληκτα (masculine or feminine, and neuter).

(a) All whose stem is *ες*, nominative *ης*, *ες*.

(b) All in *ον*, nominative *ων*, *ον*.

(c) All in *ι*, nominative *ις*, *ι*.

(d) Most compounds and derivatives from compound verbs, except those which are oxytone. Also βάρβαρο-, ἥσυχο-, ἡμερο-. The vernacular ignores this class, using the feminines ἡ ἥσυχη, *κ.τ.λ.*, in disregard of the accentual laws.

3. Adjectives of one ending (*μονοκατάληκτα*) are simply such as are masculine and feminine, and have no neuter, e. g. *ὁ, ἡ ἄπαις*, 'childless,' and a few which are practically substantives in apposition, as *ὁ γέρων*, 'the old man,' *ἡ ἐθελοντής*, 'the volunteer.'

#### ADJECTIVES OF MIXED DECLENSION.

These are *μέγας* for *μέγας*, 'great,' of which the singular nominative and accusative masculine and neuter are formed as though from *μέγαλ-*, dropping the *λ* according to phonetic laws, and the rest of the cases from the stem *μεγάλο-*, and *πολύς*, κ.τ.λ., in which the same cases are formed from stem *πολύ-*, the rest from stem *πολλό- ή-*, for *πολύό- ή-*. The Ionic dialect declines *πολλό- πολλή-* throughout, and the vernacular *μεγάλο- η-* throughout.

#### COMPARISON OF ADJECTIVES.

1. The regular way of comparing adjectives is by adding—

*τερο τέρα τερο*, comparative.

*τατο τάτη τατο* to the stem of the masculine and neuter.

e. g.	<i>λεπτό- λεπτότερο-</i>		<i>σαφές σαφέστερο-</i>
	<i>— λεπτότατο-</i>		<i>— σαφέστατο-</i>

If the preceding syllable is short the *ο*-stem is lengthened, e. g. *σοφώτερο-*, κ.τ.λ., not *σοφότερο-*.

2. Stems in *εντ* change to *ες*, and stems in *ον* take *ες* before adding the comparative endings, e. g. *χαρίεντ-, χαριέστερο-, εὐδαίμον-, εὐδαιμονέστερο-*.

3. As alternatives to *τερο-, τατο-*, the endings *ιον-, ιστο-* are added to a few adjectives, while in other cases the stem of the positive is changed. Hence arise the following seeming irregularities: *αἰσχρό-*, 'base,' *αἰσχιστο-*; *ἄσμενο-*, 'glad,' *ἄσμενέστερο-*; *κακό-*, 'bad,' *χειρότερο-, χείρον-, κάκιστο-* and *χείριστο-*; *καλό-, καλλίον-* (neuter *κάλλιον*) or *καλήτερο-, κάλλιστο-*; *μέγαλ-, μείζον-* for *μέγζον-*, also *μεγαλήτερο-, μέγιστο-*; *ὀλίγο-, ἐλάσσον-* for *ἐλάχιον-* from *ἐλαχύ-, ἐλάχιστος*, also *ὀλιγώτερο-, ὀλίγιστο-*;

πολὺν, πλείον- οἱ πλείότερο-, πλείστο-, also περισσότερο-; τάχιστο- as superlative of ταχύ-; ὑψιστο- of ὑψηλό-.

Note too ἀπλοῦς, ἀπλούστερο-ς, ἀγχίνου-ς, ἀγχινούστερος, as though the stem were ουσ.

4. The following comparatives of adverbs and prepositions are noticeable:—

πλησίον, 'near'	πλησιέστερος, -τατος.
ἀπὸ, 'from' ('far')	ἀπώτερος, 'further,' -ατος, 'furthest.'
πρὸ, 'before'	πρότερος, 'earlier,' πρῶτος, 'first,' πρῶτιστος, 'first of all,' <i>quasi</i> "firstest."
ἐξ, ἐκ, 'out'	ἔσχατος for ἔκ-σ-ατος, 'uttermost,' 'last.'
ὑπὲρ, 'over'	ὑπέρτερος, 'superior,' ὑπέρτατος, 'supreme.'

In ordinary parlance the comparative with the article = superlative, the superlative itself = 'very,' e.g. ὁ καλλήτερος, 'the best man,' κάλλιστος ἄνθρωπος, 'a very good man.'

### SUBSTANTIVE PRONOUNS.

#### 1. Personal pronouns:

I	ἐγὼ, μέ (ἐμέ, ἐμένα), μου (ἐμου), μοι (ἐμοί).
Thou	σύ (ἐσύ), σε (ἐσέ, σένα, ἐσένα), σου, σοί.
He	αὐτός, αὐτόν (τόν), αὐτοῦ (τοῦ), αὐτῷ (τῷ).
She	—ή —ήν —ήν —ῆς —ῆς —ῆ —ῆ
It	—ὸ —ὸ —ὸ like masculine.
We	ἡμεῖς, ἡμᾶς (μᾶς), ἡμῶν (μᾶς), ἡμῖν (μᾶς).
You	ὑμεῖς (ἐσεῖς, σεῖς), ὑμῶν (σᾶς), ὑμῖν (σᾶς).
They	αὐτοί, αὐτοὺς (τούς), αὐτῶν (τῶν), αὐτοῖς (τοῖς).
Fem.	—αὶ —ας —ας — — —αῖς, κ.τ.λ.
Neut.	—ὰ —ὰ —ὰ and the rest as the masculine.

(a) The shorter forms are the less emphatic, and when written after the words governing them lose their accent, e.g. τοῦ ἔδωκά το, or τὸ ἔδωκά του, 'I gave it him.'

(b) The nominatives are not expressed with verbs, save for emphasis.

## 2. Reflective pronouns :—

I myself, (ἐγὼ) αὐτὸς or -ή, κ.τ.λ.

Of myself, ἐμᾶυτοῦ, -ῆς, κ.τ.λ., and so on.

Ourselves, (ἡμεῖς) αὐτοὶ, ἡμῶν αὐτῶν, κ.τ.λ.

Thyself, σεαυτοῦ, κ.τ.λ. ; yourselves (ὕμεῖς) αὐτοὶ, κ.τ.λ.

Himself, αὐτὸς, of himself, ἐαυτοῦ, κ.τ.λ. ; herself, αὐτή, ἐαυτῆς, κ.τ.λ.

But the Greeks also say in the objective—τὸν ἐαυτόν μου, τὸν ἐαυτόν σου, κ.τ.λ., and sometimes τὸν ἴδιον ἐαυτόν μου, κ.τ.λ., lit. 'the own self of me ;' also in the nominative, ἐγὼ ὁ ἴδιος, 'I myself.'

## 3. Reciprocal pronoun :—

ἀλλήλους, -ας, ᾶ, κ.τ.λ.

## THE ARTICLE. ADJECTIVAL PRONOUNS.

1. The definite article ὁ, ἡ, τὸ, plural οἱ, αἱ, τὰ, is declined in other cases as from the stems τὸ-, τῇ-, τό-. As indefinite articles, τις, τι, or εἷς, μία, ἓν, the numeral 'one,' are used.

N.B.—Masculine and neuter stem = ἓν, feminine = μία.

2. 'My,' &c., is expressed by ὁ — μου, κ.τ.λ. ; 'mine' or 'my own' by ὁ ἰδικός μου, κ.τ.λ., and so on of the other pronouns.

## DEMONSTRATIVE PRONOUNS.

3. 'This,' 'that,' when not over emphatic, is αὐτὸς -ή -ὸ, always combined with the article, thus, ὁ ἄνθρωπος αὐτὸς or αὐτὸς ὁ ἄνθρωπος, 'this man,' whereas ὁ αὐτὸς ἄνθρωπος means 'the same man.' But as ὁ ἄνθρωπος αὐτὸς may mean also 'the man himself,' the less ambiguous and more emphatic pronoun οὗτος αὐτῇ (observe accent) τοῦτο is used in preference. This being really a compound of several stems is given at length :—

SINGULAR.			PLURAL.		
οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα
τούτου	ταύτης	τούτου		τούτων	
τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις

Here, too, the article must accompany the substantive.

ἐκεῖνος '-η -ο, 'that, yonder,' is declined quite regularly, except that the neuter nominative and accusative drop ν. The use of the article is the same as with οὗτος.

τοσοῦτο-, 'so great,' and τοιοῦτο-, 'such,' follow the declension of οὗτος, κ.τ.λ., except that the initial τ of ταύτην, κ.τ.λ., is never inserted.

ἄλλος, ἄλλη, ἄλλο, 'other,' is as regular as αὐτό-. Observe that all these pronominal words drop ν in the neuter accusative and nominative.

An old demonstrative compounded of the article + δε is used in certain cases, e. g. μέχρι τοῦδε, 'hitherto.'

The article with μὲν and δὲ (not written in one word), ὁ μὲν — ὁ δὲ, κ.τ.λ., means 'the one' — 'the other.' Also ὁ δὲ alone means 'and he' or 'but he.'

#### INDEFINITE AND INTERROGATORY PRONOUNS.

These are : τιν-, nominative τις, τι, indefinite, losing accent when enclitic, e. g. ἄνθρωπός τις εἶχε δύο υἱούς, 'a certain man had two sons;' and τίς; τί; interrogatory. ποῖο-; ποία-; originally = 'of what kind?' but now = τίς; τί; ὁ δεῖνα or ὁ δάινας (heteroclite), τὸν δεῖνα, τοῦ δεῖνος, τῷ δεῖνι, and ὁ τάδε or ὁ τάδες, τὸν τάδε, τοῦ τάδε (dative not found).

The following distich was for some time the motto of a Greek satirical journal in Athens called τὸ Φῶς, 'the Light,' appended to a caricature of the fallen and standing Prime Ministers, one of whom was represented head downwards, and the other in his natural position :—

Καὶ ὁ δεῖνας καὶ ὁ τάδες

Εἶνε ὅλοι μασκαράδες.

Mr. This and Mr. That

Each and all are Messrs. Flat.

To which in one of the comic papers the prompt rejoinder appeared :—

Καὶ ὁ Συντάκτης τοῦ Φωτός

Μασκαρᾶς εἶνε καὶ αὐτός.

And the Editor of Light

Is as flat as any, quite.

### RELATIVE PRONOUNS.

The commonest relative pronoun is ὁ ὅποιος, ἡ ὁποία, τὸ ὁποῖον. Occasionally the more classical ὅς, ἥ, ὅ, or the compounds ὅσπερ, ἥπερ, ὅπερ are used : περ is a mere indeclinable particle, in force equivalent originally to 'very' or 'same.' For the rest ὅς, κ.τ.λ., is declined quite regularly, as is also τις in composition, e. g. ὄντινα, ἦντινα, ὅτι, οὕτινος, ἥστινος, κ.τ.λ., but οὐπερ, ἥσπερ, κ.τ.λ. Finally the indeclinable ὅπου or ποῦ is used in the vernacular as a relative for all cases and genders. Compare the German *wo* in the South.

### CORRELATIVE PRONOUNS.

Such are πότερος, 'which of two?' 'whether of two?' neuter πότερον = 'whether'; ὁ ἑτερος, 'one of two'; ὁπότερος, 'which of two' (relative); πόσος, 'how great,' 'how many'; ὅσος, 'as great as'; τόσος or τοσούτος, 'so great,' 'so many'; ποῖος, ὁποῖος, 'of what kind'; τοιοῦτος or τέτοιος (accent invariably on εἰ), 'such'; οἷος, ὁποῖος, 'such as.'

### THE NUMERALS.

As some of these are subject to inflection, they are given in this place.

#### CARDINALS.

1 εἰς (for εἰς-s), μία, εἷς (fem. gen. and dat. μιᾶς, μιᾷ).	4 τέσσαρες, τέσσαρα.
2 δύο or δύοω.	5 πέντε.
3 τρεῖς, τρία (gen. τριῶν).	6 ἕξι, vl. ἕξι.
	7 ἑπτὰ.

- 8 ὀκτώ.  
 9 ἑννέα.  
 10 δέκα.  
 11 ἑνδεκα.  
 12 δώδεκα.  
 13 δεκατρεῖς -ία.  
 14 δεκατέσσαρες -α, κ.τ.λ.  
 20 εἴκοσι.  
 21 εἴκοσι καὶ εἰς or εἴκοσιν εἰς,  
 κ.τ.λ.  
 30 τριάκοντα (τριάντα).  
 40 τεσσαράκοντα (σαράντα).  
 50 πενήκοντα (πενήντα).  
 60 ἑξήκοντα (ἑξήντα).  
 70 ἑβδομήκοντα (ἑβδομηντα).  
 80 ὀγδοήκοντα (ὀγδῶντα or ὀγδο-  
 ἦντα).  
 100 ἑκατόν.  
 101 ἑκατόν (καὶ) εἰς, κ.τ.λ.  
 103 ἑκατόν τρεῖς, κ.τ.λ.  
 200 διακόσιοι (declined).  
 300 τριακόσιοι.  
 400 τετρακόσιοι.  
 500 πεντακόσιοι.

- 600 ἑξακόσιοι.  
 700 ἑπτακόσιοι.  
 800 ὀκτακόσιοι.  
 900 ἐν(νε)ακόσιοι.  
 1000 χίλιοι.  
 2000 δισχίλιοι or δύο χιλιάδες (in  
 apposition), and so on, add-  
 ing χίλιοι to τρεῖς, τετράκεις,  
 πεντάκεις, ἑξάκεις, ἑπτάκεις,  
 κ.τ.λ., meaning 'thrice,' &c.,  
 to χίλιοι, or combining the  
 first ten numerals with  
 χιλιάδες.  
 10,000 δεκακισχίλιοι or μύριοι  
 (classical). N.B. — μυρίοι  
 means 'countless' (note  
 accent).  
 20,000 εἴκοσι χιλιάδες or δισμύριοι.  
 1,000,000 ἐν ἑκατομμύριον =  
 100 × 10,000.  
 A billion, δισεκατομμύριον.  
 1883 χίλια ὀκτακόσια ὀγδοήκοντα  
 τρία.

## ORDINALS.

- 1st πρῶτος ' -η -ον.  
 2nd δεύτερος ' -α -ον.  
 3rd τρίτος, κ.τ.λ.  
 4th τέταρτος, κ.τ.λ.  
 5th πέμπτος.  
 7th ἑβδομος.  
 9th ἕνατος.  
 10th δέκατος.  
 11th ἑνδέκατος.  
 12th δωδέκατος.  
 13th δέκατος τρίτος, κ.τ.λ.

- 20th εἰκοστός.  
 21st εἰκοστός πρῶτος.  
 30th τριακοστός.  
 40th τεσσαρακοστός (σαρακοστός),  
 κ.τ.λ.  
 100th ἑκατοστός, κ.τ.λ., the ending  
 -στός being added to the  
 stem; e. g. 'in the 1883rd  
 year,' ἐν ἑτει χιλιοστῷ  
 ὀκτακοσιοστῷ ὀγδοηκοστῷ  
 τρίτῳ.

Fractions are expressed by the neuter of the ordinals: δεύ-  
 τερον (or ἡμισυ) =  $\frac{1}{2}$ , δύο τρίτα =  $\frac{2}{3}$ , κ.τ.λ.



## THE VERB.

The verb consists of a root (or stem) combined with personal affixes or endings.

Verbs are divided into Active and Passive. Most have both an active and passive form. Those that have only a passive form are for the most part active in sense, having lost in the process of usage their originally passive meaning.

Verbs are further distinguished as to tense or time.

The two main tense divisions are—

1. Imperfect tenses, or those denoting a continued action.
2. Aorist tenses, or those denoting an instantaneous action.

The future tense in Modern Greek is expressed by combinations or adaptations of these other two.

Verbs are further subject to changes of mood according to whether the action is represented as actual, or conditional, or commanded. These moods are called respectively, indicative, subjunctive, and imperative.

For the imperfect there is sometimes, but not always, a separate stem, called the imperfect stem.

The aorist stem is in such cases the root of the verb.

Given the imperfect stem, the present imperfect tense in the indicative mood in all its persons may be formed at once by adding on the following affixes:—

ACTIVE.				PASSIVE.			
	1	2	3		1	2	3
Sing.	ω	εις	ει	Sing.	ομαι	εσαι	εται
Pl.	ομεν	ετε	ουσι (οιν)	Pl.	ομεθα	εσθε	ονται

A slight vowel change transforms these endings into the appropriate ones for the subjunctive mood of the imperfect tenses.

N.B.—There is no distinction of past and present in the subjunctive mood.

ACTIVE.			PASSIVE.		
Sing. ω	ης	η	Sing. ωμαι	ησαι	ηται
Pl. ωμεν	ητε	ωσι (ουν)	Pl. ωμεθα	ησθε	ωνται

The past tenses take a prefix *ἐ*, called the augment, which with *ε* combines to form *ει* or *ῆ*, with *ι*, *ει*, and with *α*, *ῆ*.

To form the past imperfect indicative the prefix *ε* is placed before the stem (or root), and the following are the endings:—

ACTIVE.			PASSIVE.		
Sing. ον (vl. α)	ες	ε	Sing. όμην	εσο	ετο
Pl. ομεν	ετε	ον (αν)	Pl. όμεθα	εσθε	οντο

The aorist is formed in two ways. In case the imperfect stem is lengthened from the root, the aorist reverts to the root, and with that exception forms its persons (in the active) precisely as the imperfect past, e.g. *φεύγω*, root *φυγ-*, present imperfect *ἔφευγον*, aorist *ἔφυγον*. This is called the 2nd or *strong* aorist.

In case the imperfect stem is the simple root, the letter *σ* is interposed between stem and personal endings, or the syllable lengthened in cases where for the sake of euphony the *σ* is suppressed, and the endings are as follow in the active: while in the passive the 1st aorist interposes *θ*, the 2nd aorist nothing, and the endings are as follows:—

ACTIVE.			PASSIVE.		
Sing. α	ας	ε	Sing. ην	ης	η
Pl. αμεν	ατε	αν	Pl. ημεν	ητε	ησαν

Examples: *βάλλω*, 'I put' or 'throw,' *ἔβαλλον*, 'I was throwing,' *ἔβαλον*, 'I threw,' *ἔβάλην*, 'I was thrown,' *λύω*, 'I loose,' *ἔλυον*, *ἔλυσα*, *ἐλύθην*.

In the subjunctive mood, the same stems (without the *ἐ*) are used as in the indicative, while the personal endings are as follows:—

ACTIVE.		PASSIVE.	
Same as for the imperfect.		Ditto, circumflexed throughout.	
<i>λύσω</i> , <i>βάλω</i> , κ.τ.λ.		<i>λυθῶ</i> , <i>βαλῶ</i> , κ.τ.λ.	

N.B.—The vernacular is fond of forming the indicative passive aorist by adding to the aorist stem, whether 1st or 2nd, the endings of the 1st aorist active, preceded by the letters ηκ, e. g. ἐβάληκα, ἐβλήθηκα, for ἐβάλην, ἐβλήθην, κ.τ.λ.

The future tense is expressed either by the subjunctive mood preceded by the particle θὰ, or by the verb θέλω, 'I will,' &c., followed by the

#### INFINITIVE

This is formed of the stem + the ending ει(ν), passive -εσθαι, in the aorist ἦ(ναι), e. g. θὰ λύω, 'I will loose' (as a habit); θὰ λύσω, 'I will loose' (on some special occasion); passive θὰ λυθῶ, κ.τ.λ. θέλω βάλλει(ν), 'I shall put' (habitually); θέλω βάλει(ν), 'I shall put' (once for all); θέλω βάλλεσθαι, θέλω βαλῇ. N.B.—'I will put' is θέλω νὰ βάλω, κ.τ.λ.

The infinitive is properly the old locative case of a noun. It is still used as an indeclinable substantive with the article, but in this case the old classical form is employed, i. e. the ν is never dropped in imperfect and 2nd aorist, and for the 1st aorist αι is used instead of ει, while the εν of the 2nd aorist active is always circumflexed, e. g. τὸ βάλλειν, τὸ βαλεῖν, τὸ λύσαι, τὸ λυθῆναι, κ.τ.λ.

The modern form of the infinitive aorist is also used with ἔχω, 'I have,' to form a compound perfect and pluperfect, e. g. ἔχω λύσει, 'I have loosed'; ἔχω βάλει, 'I have put'; εἶχον (for ἔεχον) λύσει, βάλει, κ.τ.λ., 'I had,' &c. Another way of forming the perfect and pluperfect is ἔχω + the perfect passive participle in -μένος η, e. g. ἔχω (λε)λυμένος τὰς σπονδὰς, 'I have broken the treaty.' The doubling of the first syllable is optional.

#### IMPERATIVE MOOD, OR MOOD OF COMMANDING.

To the imperfect stem the following endings are added, in the active :—

ε[ς] ('thou') and occasionally ἔτω ('he').

ετε ('ye') very rarely ἔτωσαν or ὄντων ('they').

and in the passive :—

εσο (ου)      έσθω.  
εσθε      έσθωσαν or έσθων.

As a rule a wish regarding all other persons but the second is expressed by *ας* followed by the subjunctive, e. g. *ας λύσω*, *ας λύση*, *ας λύσουν*.

*ας* is short for *αφες*, 2nd aorist imperative of *αφ-ε*, imperfect *αφίημι*, 'let,' 'permit.'

To the 1st aorist stem the following endings are added :—

## ACTIVE.

ε or ου  
ετε or ατε

άτω.  
άντων.

## PASSIVE.

ου or ητι or ηθι (the latter if no aspirate precedes) ήτω.

ητε ήτωσαν or έντων.

N.B.—(1) To form the 2nd aorist imperative the endings of the imperfect are added to 2nd aorist stem: whereas in the passive the endings are alike for 1st and 2nd aorist. (2) *ου* requires the *active* stem, e. g. *γράψου*, not *γράφθου*.

The foregoing supplies the key to all the most ordinary forms of the verb except the participles; but before we speak of these it may be well to mention a few classical forms not in common use, but cropping up in occasional phrases, such are :—

## THE CLASSICAL FUTURE.

This is simply the same as the present imperfect + the insertion of *σ* between stem and personal ending in the active, and *θησ* between stem and personal ending in the passive, e. g. *λύσω*, *λυθήσομαι*, κ.τ.λ.

## THE MIDDLE AORIST.

Middle means halfway between passive and active. Those passive verbs which have an active meaning may form (not must) their aorists as follows: To the 1st aorist stems are added the following personal endings :—

άμην	αμειθα
ω for ασο	ασθε
ατο	αντο

and to the 2nd aorist stem the endings of the imperfect past passive.

A future middle is also sometimes formed, which is identical with the passive except that  $\sigma$  is substituted for  $\theta\eta\sigma$ .

#### THE PERFECT ACTIVE.

This is formed by doubling the first consonant and inserting  $\epsilon$ , e. g.  $\lambda\epsilon\lambda$  for  $\lambda$ ,  $\gamma\epsilon\gamma$  for  $\gamma$ ,  $\kappa\tau\lambda$ , and if the root end in a vowel or a liquid inserting  $\kappa$ , aspirating a mute or medial, and leaving an aspirate intact, and then adding the endings of the 1st aorist, save that the 3rd person plural ends in  $\alpha\upsilon\tau\iota$  instead of  $\alpha\upsilon$ , e. g.  $\lambda\epsilon\lambda\acute{\upsilon}\kappa\alpha\sigma\iota$  from  $\lambda\upsilon$ -,  $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\alpha\sigma\iota$  from  $\gamma\rho\alpha\phi$ -,  $\kappa\tau\lambda$ .

A perfect passive formed by adding to the reduplicated stem the endings  $\mu\alpha\iota$ ,  $\sigma\alpha\iota$ ,  $\tau\alpha\iota$ ;  $\mu\epsilon\theta\alpha$ ,  $\theta\epsilon$  (after vowels  $\sigma\theta\epsilon$ ), and (where possible)  $\nu\tau\alpha\iota$ , is found in such isolated phrases as  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\tau\alpha\iota$ , 'it is finished,' from root  $\tau\epsilon\lambda\epsilon\sigma$ .

N.B.— $\sigma$  and sometimes  $\lambda$  are dropped in reduplication, e. g.  $\epsilon\sigma\tau\acute{\epsilon}\rho\eta\mu\alpha\iota$  for  $\sigma\epsilon\sigma\tau\acute{\epsilon}\rho\eta\mu\alpha\iota$ ,  $\epsilon\acute{\iota}\lambda\eta\mu\mu\alpha\iota$  for  $\lambda\acute{\epsilon}\lambda\eta\mu\mu\alpha\iota$ . Observe, too,  $\beta$ ,  $\pi$ ,  $\phi$  are assimilated to  $\mu$ , e. g.  $\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$  for  $\gamma\acute{\epsilon}\gamma\rho\alpha\phi\mu\alpha\iota$ , also, spirants<sup>1</sup> become tenues before  $\tau$ , e. g.  $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$  for  $\gamma\acute{\epsilon}\gamma\rho\alpha\phi\tau\alpha\iota$ .

#### THE PARTICIPLES.

The imperfect participle active is formed by adding to the imperfect stem the syllable  $\omicron\nu\tau$ , which becomes with the signs of case and gender,  $\omicron\nu$  [ $\omicron\nu\tau$ -s],  $\omicron\nu\sigma\alpha$  [ $\omicron\nu\tau$ -sa], and  $\omicron\nu$ [ $\tau$ ], in masculine, feminine, and neuter respectively, and is declined according to the scheme for nouns given above. The 2nd aorist is made by adding the same endings on to the 2nd aorist stem.

The 1st aorist participle active is formed by adding to the corresponding stem the endings  $\alpha\varsigma$ ,  $\alpha\sigma\alpha$ ,  $\alpha\nu$  [ $\alpha\nu\tau$ -s,  $\alpha\nu\tau$ -sa,  $\alpha\nu\tau$ ],  $\kappa\tau\lambda$ .

The perfect passive participle is formed by adding to the root (of which the reduplication is optional) the endings  $\mu\acute{\epsilon}\nu\omicron$ -s,  $\mu\acute{\epsilon}\nu$ -η,  $\mu\acute{\epsilon}\nu\omicron$ -ν,  $\kappa\tau\lambda$ . Observe the accent, invariably on the  $\epsilon$ .

<sup>1</sup> The term "spirant" includes all consonants but tenues and liquids, according to Modern Greek phonetics.

The imperfect participle passive is made by adding to the imperfect stem the endings *όμενος, ομένη, όμενον, κ.τ.λ.*

The passive participle aorist is made by adding the suffix *έντ* + generic endings = *εις [εντς], είσα [έντ-σα], έν[τ]*, to the 1st or 2nd aorist stems.

Besides these there are occasionally found a future active and passive participle formed by adding on the imperfect endings to the future stems given above in the account of the classical tense, e. g. *λύ-σ-ων, λυ-θησ-όμενος, κ.τ.λ.* ; and also an

#### ACTIVE PERFECT PARTICIPLE,

formed by adding to the reduplicated root the suffix *ότ-* for masculine and neuter, and *υία-* for the feminine, thus producing *ός [οτ-ς], υία, ός [οτ]*, respectively. Observe the accent, which is always on the suffix save in the feminine genitive plural, which is circumflexed according to rule.

#### CONTRACT VERBS.

Where the verbal root ends in *α, ε, or ο*, contraction arises with those personal endings which begin with a vowel. In forming these contractions it has only to be remembered that—

*αο, άω, έω, όω, and άου* contract to *ω, ώ.*

*εο, οο, οε, έου, όου* „ *ου, οϋ* respectively.

*αε, αη, άει, αη* „ *α, ά.*

*εε, έει* „ *ει, έι.*

*όει* „ *οι.*

*έη, έη* „ *ή, ή.*

But for the most part verbs in *ο* insert *ν* in Modern Greek before a vowel, and thus contraction is avoided, e. g. *διορθώνει* for *διορθόει, διορθοι*, ‘he corrects.’

Keeping the above contractions in view, the student will be able to write out correctly the paradigm of any contract verb.

Apparent exceptions in the mouths of the common people, e. g. *έτιμούμουν* or *έτιμούμην* for *έτιμώμην*, arise from the tendency

to assimilate all contract verbs to a common scheme, and as the vowels *α* and *ε* (and even *ο*) were probably in origin variants of one indeterminate vowel sound, there is some justification for the process.

As a rule verbs in *α*, *ε*, and *ο* lengthen these vowels to *η* and *ω* respectively in forming the aorist, e.g. τιμάω, τιμῶ, 'I honour,' ἐτίμησα, θὰ τιμήσω; ζητέω -ῶ, 'I seek,' ἐζήτησα, θὰ ζητήσω; διορθώνω, 'I correct,' διώρθωσα or ἐδιώρθωσα, κ.τ.λ.

Apparent exceptions, such as γελάω, γελάσω, 'laugh,' ἀρκέω, ἀρκέσω, 'suffice,' διψάω, διψάσω, 'thirst,' πεινάω, πεινάσω, 'hunger,' σπάω, σπάσω, 'break,' καλέω, καλέσω, 'call,' ἐξεμέω, 'vomit,' τελέω, 'finish,' αἰνέω, 'praise,' κ.τ.λ., reveal in their passive forms, e.g. διψασμένος, ἠρκέσθην, τετελεσμένος, κ.τ.λ., that they have lost an *σ* after the root-vowel *α* or *ε*, so that they do not properly come under the rule. Such other exceptions as occur (and they are very rare) are probably due to false analogy.

Such is the general scheme of conjugation, and to it there are no exceptions. Given the imperfect and aorist stem of a verb, the whole conjugation is known. Some verbs have both 2nd and 1st aorists, and some only 1st or 2nd. As a rule, when the imperfect stem and the root of the verb are identical, the 1st aorist is used, when the imperfect is a secondary formation, the 2nd.

In forming the 1st aorist it must be remembered that:—

(1) β, π, φ combine with σ to form ψ

γ, κ, χ        "        "        "        ξ

while δ, θ, τ are lost before        .        σ

(2) that λ, μ, ν, ρ absorb the following σ, the preceding vowel being lengthened by way of compensation; e.g. ἔμεινα for ἔμεινσα, ἔστειλα for ἔστελσα, ἐπῆρε for ἐπάρσε, κ.τ.λ.

To form the imperfect stem either the simple root is retained, as in γράφω, λύω, τιμάω, ζητέω, ἀγαπάω, τήκω, νήφω, νηστεύω, κ.τ.λ., or it is increased in various ways:—

1. By the frequentative affix *σκ*, accompanied sometimes with reduplication, or by reduplication alone, in which case the reduplicated vowel is not *ε* as in the perfect, but *ι*, e. g. *γινώσκω*, 'I know,' from *γνο-*, *γίγνομαι* for *γιγένομαι* from *γεν-*, 'become,' *χάσκω*, 'I gape,' from root *χα-*, *θνήσκω* or *θναίσκω* for *θάνσκω* from *θαν-*, 'die,' *μμνήσκω*, 'I remind,' from root *μνα-*, and so forth.

2. By adding *τ* after a labial, as *θάπ-τω*, 'I bury,' *τύπ-τω*, 'I strike.'

3. By adding *ι* consonantal, which becomes absorbed, producing a change in the final consonant of the root, *δζ* becoming *ζ*, while *γ*, *κ*, *χ* + *ι* = *σσ* (or *ττ*); *γνωρίζω*, 'I know,' for *γνωριδίζω*, *πράσσω* for *πράκζω*, *διατάσσω* for *διατάγζω*, κ.τ.λ.

4. By the affix *αν* often accompanied by nasalization of the root, e. g. *λαμβάνω*, 'I take,' from *λαβ-*, *μανθάνω*, 'I learn,' from *μαθ-*, *λανθάνω*, 'I hide,' from *λαθ-*; or by suffix *αν* + *ι* consonantal = *αιν*, as *παθαίνω*, 'I suffer,' from *παθ-*; or by *ν* alone, as *φέρνω* from *φερ-*, accompanied sometimes with change of vowel, as *γέρνω* from *γυρ-*, (*ε*)*παίρνω* from *επαρ-*. This *ν* is occasionally inserted between the last consonant and the final vowel, especially *α*, of a root, e. g. *περνάω*, 'I pass,' aorist *επέρασα*.

5. The root-vowel is strengthened, e. g. *υ* becomes *ευ*, as *φυγ-*, 'flee,' *φεύγω*, 'I flee,' *εφυγον*, 'I fled.'

The following is a list of so-called Irregular Verbs. In some cases the irregularity is produced by a striving for regularity led by false analogy.

*αισθάνομαι*, aor. *ἡσθάνθην*, 'feel.'

*ἁμαρτάνω*, *ἡμάρτησα* and *ἡμαρτον*, 'sin.'

*ἀναλίσκω*, *ἡνάλωσα*, 'spend.'

*ἀνοίγω*, *ἡνοιξα* and *ἀνέφξα*, 'open.'

*ἀποθνήσκω*, *ἀπέθανον*, *θὰ ἀποθάνω*, 'die.'

*ἀπολλύω*, *ἀπώλεσα*; pf. p. *ἀπολωλώς -υῖα -ός*, 'lose.'



ἀρέσκω, ἤρεσα, θὰ ἀρέσω, 'please.'

αὐξάνω, ηὔξησα, θὰ αὐξήσω, 'grow.'

ἀφ-ικνέομαι, θὰ ἀφίχθῶ, ἀφίχθην and ἀφικόμην; p. p. ἀφικμένος, 'arrive.'

ἀφίνω, ἄφησα and ἀφήκα; imperat. ἄφες, ἀφήσατε and ἄφετε; p. p. ἀφειμένος, 'leave,' 'let go.'

βαίνω (chiefly found in compounds), ἔβην, ἔβης, ἔβη, κ.τ.λ.; imp.

βὰ, βῆτε, 'go;' aor. pass. παρεβάθη, 'it was transgressed;'

f. θὰ βῶ. For ἔβην the vernacular uses ἔβηκα, κ.τ.λ.

βάλλω, root βαλ and βλα, θὰ βάλλω, ἔβαλον or ἔβαλα, ἐβλήθην,

βεβλημένος, 'cast,' 'put,' 'put on.'

βαρύνω, θὰ βαρύνω, ἐβάρυνα, θὰ βαρυνθῶ, ἐβαρύνθην, 'weary,' 'burden.'

βλέπω, aor. from root ἰδ- [Fιδ], εἶδον or -α, ἶδε and ἰδέ, also ἰδές, ἰδών, θὰ ἶδω, 'see.' In compounds regular, as κατέβλεψεν, 'he looked down,' ἀνέβλεψα, 'I looked up.'

βόσκω, aor. from stem βοσκε-, 'feed,' θὰ βοσκήσω, κ.τ.λ.

βούλομαι, 'I will,' 'intend,' θὰ βουληθῶ, ἐ—, also ἡβουλήθην, as 'if from ἐβουλε-.

βρέχω, pass. aor. ἐβράχην, θὰ βραχῶ, κ.τ.λ., 'rain.'

γηράσκω, ἐγήρασα, κ.τ.λ., 'grow old.'

γίνομαι (γίγνομαι), θὰ γείνω, ἔγεινα or ἐγενόμην, γενόμενος; pf. γέγονα; pf. p. γεγονώς, 'become.'

γινώσκω (γιγνώσκω), θὰ γνώσω, ἔγνωσα and ἔγνω, ἔγνω, ἔγνωμεν, ἔγνωτε, ἔγνωσαν; imp. γνῶθι, γνῶσον or γνῶσε; aor. p. γνώσας and γνούς (γνοντ-), 'know.' Chiefly in compounds, e.g. ἀνάγνωθι, 'read,' 'recognize.'

δεικνύω, the aor., &c., from δεικ-; p. p. p. δεδειγμένος, 'show.'

δέρνω, δέρω or δαίρω, θὰ δείρω, ἔδειρα; p. θὰ δαρῶ, θὰ δαρθῶ, ἐδάρην or ἐδάρθην, 'flog,' 'flay.' Hence δέρ-μα, 'skin.'

δέχομαι, ἐδέχθην, θὰ δεχθῶ; p. p. δεδεγμένος; aor. m. also found, ἐδεξάμην; p. δεχθεῖς and δεξάμενος, 'receive.'

διδάσκω, the aor. from διδαχ-, 'teach.'

διδράσκω (in comp.) (root δρα-), ἀπέδρασα, ἀπέδρασας, ἀπέδρασαν,

also ἀπέδρας, ἀπέδρα (cf. γνω-); part. ἀποδράς, ἀποδράσα, 'run away.'

δίδω, θὰ δώσω, ἔδωσα and ἔδωκα, θὰ δοθῶ, ἐδόθην; p. p. p. δεδομένος, 'give.'

δύνα-μαι -σαι -ται -μεθα -σθε -νται (a throughout); subj. δύνωμαι, δύνησαι, δύνηται, δυνώμεθα, δύνησθε, δύνωνται, or like the indicative; inf. δύνασθαι; p. δυνάμενος; imp. ἐδυνάμην and ἡδυνάμην (cf. βούλομαι), κ.τ.λ. (with a throughout); θὰ δυνηθῶ, ἡδυνηθήν, 'can,' 'am able.'

ἐγείρω; imp. ἡγειρον; aor. ἡγειρα, θὰ ἐγερθῶ, ἡγέρθην, 'raise,' 'wake,' 'rise,' 'awaken,' p. p. p. ἐγηγερμένος.

εἶμαι (εἶμι), εἶσαι, εἶνε (εἶστί), εἶμεθα (εἶσμεν), εἶσθε, εἶνε (εἶσι); subj. ἦμαι (ῶ), ἦσαι (ῆς), ἦνε (ῆ), ἦμεθα (ῶμεν), ἦσθε, ἦνε (ῶσι); imp. ἔσο, ἔστω, ἔστωσαν; inf. εἶσθαι (εἶναι); p. ὢν (ὄντ-), 'be.' No aorists, for which ἔγεινα, θὰ γείνω, κ.τ.λ., are used.

ἐκπλήττω; 1st aor. act. from πληγ-; 2nd aor. pass. from πλαγ-, 'astonish.'

ἐμποδίζω, 'hinder,' takes no augment.

ἐρχομαι, 'come' (ἐλθ-); fut. p. ἐλευσόμενος for ἐλυσόμενος.

εὐρίσκω (εὕρ-, augment optional), 'find.'

εὐχομαι (εὐχ-), 'wish.'

ἔχω (σχ- σχε-), ἔσχον, θὰ σχεθῶ, ἐσχέθην, 'have.'

ζάω, ζῶ, ζῆς, ζῆ, ζῶμεν, ζῆτε, ζῶσι, 'live,' ἔζησα.

ἡξέυρω, 'know,' μαθ-.

θάπτω, 'bury' (ταφ-, pass.); p. p. p. τεθαμμένος.

θέλω, ἐθέλω (θελε- ἐθελε-), 'will.'

θέτω (class. τίθημι) (θε-), ἔθηκα, θὰ θέσω (mid. comp. προτίθεμαι, 'I propose,' 'set before myself'); θὰ τεθῶ, ἐτέθην; part. imp. τιθεῖς; aor. θείς, 'place.'

ιστάω, ιστῶ (in comp. chiefly), also σταίνω, στήνω, στέκω; root στα- (class. ἵστημι), 'set,' 'stand,' ἵσταμαι, 'I stand,' ἕστησα, 'I set' (trans.); ἕστην, 'I stood,' also ἐστάθην, in passive sense ἐστήθην; p. ιστάμενος, στάς.

κάθηναι (= κατὰ + ἦμαι), 'sit,' ἐκαθήμην, ἐκάθησα, κάθησε, θὰ καθήσω. The chief irregularity here is that the aorists are active in form with intransitive sense.

καίω (κατ- καν-), θὰ καύσω, ἔκανσα, θὰ καῶ, ἐκάην, 'burn.'

καλέω (κλα- κλε-), ἐκλήθην, κεκλημένος, 'call.'

κάμνω (καμ-), 'do.'

κεί-μαι, κ.τ.λ., subj., ditto. Endings added to stem without any intervening vowel. Past impf. ἐκείμην, ἐκείσο, κ.τ.λ.; no aor., 'lie.'

κερδαίνω (κερδίζω) (κερδε-), 'gain.'

κερνάω (κεράννυμι), θὰ κεράσω, κ.τ.λ., 'mix.'

κλαίω (κλατ-), cf. καίω, 'weep.'

κλέπτω (κλεπ- κλαπ-), 'steal,' ἐκλάπην, θὰ κλαπῶ.

κορέννυμι, not used, but θὰ κορέσω, ἐκόρεσα, 'satisfy.'

κόπτω (κοπ- or κοβ-), 'cut.'

κρεμάω, κρεμνάω, κρέμαμαι (cf. δύναμαι); θὰ κρεμάσω, θὰ κρεμασθῶ, κ.τ.λ., 'hang.'

λαγχάνω (λαχ-), 'fall in with,' 'obtain by lot.'

λανθάνω (λαθ-), θὰ λανθασθῶ, 'hide,' 'escape,' in passive 'am mistaken.'

λούω (λου- and λουσ-), θὰ λουσθῶ, λουσμένος or λελουμένος, 'wash.'

μανθάνω (μαθ-), 'learn.'

μάχομαι (only in imperfect), 'fight.' For other tenses, πολεμεμέλλω, 'intend,' 'be about to' (only in impf.); past ἤμελλον and ἔμελλον.

μιγνύω (μιγ-), 'mix,' ἔμιξα, ἐμίγην, ἐμίχθην.

οἶδα (Φιδ- Φοιδ-), 'I know.' Chiefly in phrases, τίς οἶδε; 'who knows?' Κύριος οἶδε, 'Lord knows;' οὐκ οἶδα for δὲν ἤξεύρω, 'I don't know.' Cf. our own archaism, *I wot not*.

μυμνήσκω (in comp.) (μνα- μνησ-), ἔμνησα, ἐμνήσθην, 'remind,' 'remember.'

οἰκτείρω, ὤκτειρον, ὤκτειρα, 'pity.'

ὀμνύω (ὀμο-), ὤμοσα, θὰ ὀμόσω, 'swear.'

πάσχω (for πάθ-σκω) or παθαίνω (παθ-), 'suffer.'

πείθω, πείθομαι, 'persuade,' 'obey;' *ἔπεισα, ἐπείσθην; πέπεισμαι*,  
'I am persuaded;' *πέποιθα*, 'I trust.'

πηγαίνω and ὑπάγω (παγ- ὑπαγ-), 'go;' *ἐπήγα, θὰ πάγω*. The η in *ἐπήγα* or *ὑπήγα* is the result of the augment in the aorist (or imperfect) of the simple verb *ἦγον, ἦγα* from ἀγ-.

πίνω (πι-), 'drink;' *ἔπιον* and *ἤπια*.

πίπτω (πεσ- for πετ-), 'fall.'

πλέω or πλεύω (πλευ-, πλεϛ-), 'sail.'

πνέω, πνεύω (πνευ- πνεϛ-), *ἔπνευσθην*, 'breathe.'

ρέω, ρεύω (σρευ- σρεϛ-), *ἔρρευσα* for *ἔσρευσα*, 'flow.'

ῥηγνύω (ῥήγνυμι), ῥήγνυμαι (cf. δύναμαι), κ.τ.λ. (*ῥηγ- ῥαγ* for *φραγ-*), hence *ἐῤῥάγην*, κ.τ.λ., 'break.'

ῥώννυμι, obs. except in *ἔρρωσο, ἔρρωσθε*, 'be strong!' 'hail!' 'farewell!'

σβύνω (σβυ- σβε-), 'quench;' *ἔσβεσα* and *ἔσβυσα, ἐσβέσθην, ἐσβεσμένος*.

σέβομαι (σεβα[δ]-), *ἐσεβάσθην*, 'honour,' 'revere.'

σήπομαι (σαπε-), 'rot;' *ἑσάπησα, ἑσαπήθην*.

τήκω (τηκ- and τακ-), 'melt;' *ἔτηξα, ἐτάκην*.

τρέμω, *ἔτρεμον*, 'tremble.' No aor. Place supplied by *ἔτρεσα* (classical), *ἐτρώμαξα* (modern).

τρέπω (τρεπ- and τραπ-), 'turn;' *ἔτρεψα, ἐτράπην, τετραμμένος*.

τρέφω (θρεπ- and τραφ-, cf. τριχ-, nom. θρίξ), 'feed;' *ἔθρεψα, ἐτράφην, τεθρεμμένος* or *τεθραμμένος*. Cf. also *θάπτω*.

τρέχω (τρεχ- and δραμ-), 'run;' *ἔτρεξα* and *ἔδραμον*.

τρώγω (class. ἐσθίω) (φαγ-), 'eat.'

τυγχάνω (τυχ-), 'chance.'

ὑπισχνέομαι or ὑπόσχομαι, *ὑπεσχέθην* (cf. ἔχω), 'promise.'

φαίνομαι, 'seem,' 'appear' (for φάινομαι), *ἐφάνην*.

φέρω, φέρνω, 'bring;' imp. *ἔφερον*,; aor. *ἔφερα*. In a few compounds the stem *ἐνεγκ-* or *ἐνεκ-* is used for aor. *ἤνεγκα* or *ον, ἐνεχθῶ, ἠνέχθην*, κ.τ.λ.

φεύγω (φυγ-), 'fly,' 'flee,' 'depart.'

φθείρω (φθαρ-), ἔφθειρα, ἐφθάρην, ἐφθαρμένος, 'spoil,' 'corrupt.'

In comp.

χαίρω (χαρ-), θὰ χαρῶ, ἐχάρην, 'rejoice,' 'be glad.' Impf.

active, aorists passive in form, but intransitive in sense.

χορταίνω (χορτά-), 'satisfy.'

χέω (χυ-, χευ-, χεῖ-), χύνω, except in comp., ἔχυσα, κεχυμένος, κ.τ.λ., 'pour.'

### ON DERIVATION AND COMPOSITION.

Closely allied to the subject of Greek accidence is that of the formation of words.

There are two principal ways by which words are built up in Greek, first, by addition of suffixes and prefixes by themselves unmeaning, and secondly, by the compounding of two or more words. The first may be called an inflexional, the second an agglutinative process, or they may be distinguished as the processes of derivation and composition.

#### DERIVATION BY AFFIX OR PREFIX.

The principal prefixes are:—

α(ν)- = English *un*, e.g. γραπτό-, 'written,' ἀγραπτο-, 'unwritten,' ὑποφερτό-, 'bearable,' ἀνυπόφερτο-, 'unbearable.' Observe change of accent, which is typical.

εὐ-, 'well,' 'easily,' &c., e.g. καταληπτό-, 'comprehensible,' εὐκατάληπτο-, 'easy of comprehension.'

δυσ-, 'ill,' 'hard,' &c., e.g. ἀναβατό-, 'accessible,' 'that may be ascended,' δυσανάβατο-, 'hard to ascend.'

All these prefixes may be compounded with the *essential part* less the formative vowel of a substantive, and form, by the addition of a new formative vowel, an altogether fresh word, e.g. from μορφ-à-, 'shape,' take α and add ο; the stem μορφο- thus obtained, which has no independent existence, may then be combined, thus: ἄμορφο-, 'shapeless,' δύσμορφο-, 'misshapen,' εὐμορφο-, 'shapely,' 'fair.' Or again, from τύχ-α- (η-),

'fortune,' we derive *ἀτυχέσ-*, 'luckless,' *δυστυχέσ-*, 'unlucky,' *εὐτυχέσ-*, 'lucky.' Such forms should not mislead us to suppose there is any such word as *τυχέσ-*, *μορφό-*. This principle is of very wide application, e.g. *ἐκβαλ-* is a verb root meaning 'to put out,' 'to extricate oneself or others.' There is no such word as *ἐκβολο-*, 'extricable,' though there is a noun *ἐκβολή*, 'issue,' 'exit,' but there is the adjective *δυσέκβολο-*, 'inextricable,' and this form is typical of many others. In this place it is convenient to observe that the change from *a* or *ε* to *ο* is very common in forming noun stems from verbal roots, thus: *βαλ-* becomes *βολ-*, *φερ-* *φορ-*, and similarly many others. Besides *a-*, *εὐ-*, and *δυσ-*, the chief prefixes are prepositions, but as these are independent words, we shall consider them under the head of "Composition." Besides these, we have the merely euphonic *δ-*, *ἀ-*, as *δ-λίγος* for *λίγο-ς*, 'small,' 'few;' *ἀστάχιον* for *στάχιον*, 'an ear of corn.'

### *Suffixes.*

- μὸ-*, masculine = '-ing,' e.g. *παλ-*, 'pal-pitate,' *παλμό-ς*, 'palpitation,' 'throb;' also adjectival, e.g. *θερ-*, 'heat,' *θερμό-*, 'heated,' 'warm.'
- μὸν*, masculine = '-er,' e.g. *ἡγε-*, 'lead,' *ἡγεμὼν* [*όν-ς*], 'leader.'
- μον*, masculine, e.g. *τλα-* *τλη-*, 'bear,' *τλήμων*, 'enduring,' 'suffering.'
- μεν*, masculine, '-er;' *ποι-* (*ποε- παε-*), 'feed,' *ποιμήν* [*-ένς*], 'shepherd.'
- ματ-*, neuter, effect of action, e.g. *πρακ-*, 'do,' *πράγμα[τ]*, 'deed,' 'thing done.'
- μή*, feminine, e.g. *γραμ-μή* for *γραφ-μή*, 'a line.'
- τερ*, chiefly in relations, e.g. *πα-τήρ*, 'father,' *μήτηρ*, 'mother.'
- τηρ* = '-er;' *κλη-τήρ*, 'caller,' 'summoner,' 'policeman,' *σω-τήρ*, 'saviour.'
- τορ* = '-er;' *ρή-τωρ*, 'speaker,' 'orator.' Of this, *τυρ* in *μάρ-τυρ* is a variant.



- ούρα, the Latin *-ura*, our *-ure*; σκότ-ος, σκοτούρα, '(black) care'; κλει-, κλει-σ-ούρα, 'an enclosure' (the σ is that of the aorist).
- ουριά-, 'haunt of'; κλέφτ-ης (κλέπτης), 'robber,' κλεφτουριά, 'den of robbers.'
- σία- for τ-ία; άνόη-το-, 'senseless,' άνοη-σ-ία, 'senselessness.'
- λη = 'iness'; ό-μίχ-λη, 'mist(iness),' νεφέ-λη (νέφες-), 'cloud(iness).'
- ρα-, 'place where,' 'thing by which'; έδ-ρα [σέδ-ρα], 'seat.'
- ρο-, neuter, 'thing done'; δώ-ρον, 'a gift.'
- ον- (-εν-, -ην-); είκ-ών, 'like-ness,' 'picture.'
- ανο-, όνη-, 'instrument'; (F)όργ-ανον, 'tool' (root *Ferg-*, 'work'), άγχ-όνη, 'strangling,' δρέπανον and δρεπάνη, 'sickle' (δρεπ-, 'reap').
- νο- = '-ful,' '-ness'; ύπ-νος [σύπ-νος], 'sleep,' σκοτεινόν for σκοτεσνόν, 'dark,' σεμνόν for σεβνόν, 'worshipful.'
- νι- = '-ness,' feminine; σπά-νις, 'scantness.'
- τι- = '-er' masculine, '-ing' feminine, also -σι-; μάν-τις, 'warner,' 'prophet,' φύσις, 'growing,' 'nature.'
- τυ (rare); άσ-τυ, φάσ-τυ, 'dwelling-place,' 'city.'
- ες (nominative ος), neuter; γέν-ος, 'kin-dred.'
- πουλο-, πούλα, 'son,' 'daughter,' Χρηστό-πουλος, 'son of Chrestos,' βοσκο-πούλα, 'shepherd girl.'
- ύη-, feminine -ιδ-, 'son'; Λασκαρίδης, 'son of Lascar.'
- μο-ν, genitive ίματος, action of a verb; γέλα-, 'laugh,' γελά-σιμον, 'laughter.'
- υ, -ύ, ending of some female proper names, e.g. Άγγελικώ, Χρύσω, Άργυρώ.
- ιο (ι), -ίο (ί), -άρι(ο), -άκι, -άφι, -ύφι- (neuter), -άκη-s, ούλη-s (masculine), -ούλα, -ίτσα, -ούδα (feminine), are all diminutive endings. Sometimes several are combined, e.g. παιδί, παιδάρι, παιδαράκι for παιδαρ(ι)άκι, 'a very little boy,' κομμάτι, κομματάκι, 'a little piece.' By substituting α for ι, the diminutive is changed to an augmentative, e.g. κομμάτα,



'a big piece,' Θεοφιλάς, 'big Theophilus.' So, above, φαγάς is 'a big eater.'

#### ADJECTIVE ENDINGS.

Such are:—

- σιο- (old genitive ending, τοῦ = τόσιο), e. g. δίπλα, adverb, 'doubly,' διπλάσιο, 'two-fold.'
- κό-: πατρι-κό-, 'father-ly,' καρδια-κό-, 'of the heart,' θηλυ-κό-, 'female,' φυσι-κό-, 'natural.'
- μο-: ὠφελ-, 'profit,' ὠφέλιμο-, 'profitable.'
- υ-λο- and -ύλο-: στώμ-υλο-, 'talkative' (στομα(τ) = 'mouth').
- ί-λο-: ὀργ-ί-λο-, 'wrathful.'
- η-λό-: σιωπη-η-λό-, 'silent,' χαμη-η-λό-, 'mean,' 'lowly' (χαμαί, 'on the ground,' old locative).
- ινο-: ξύλ-ινο-, 'wood-en.'
- ιο-: Ἀθηναῖο- (Αθηνάϊο-), 'Athenian.'
- ρό-: λυπη-ρό-, 'grievous.'
- εντ- (-φεντ-): πτερό-εντ-, 'winged,' μαυρομαλλοῦσσα for μαυρομαλλό-εντ-σα, 'black-haired.'
- τò-, verbal adjective: γραπ-τò for γραφ-τό-, 'written,' or 'write-able.'
- τέο-, 'what should be:' τί πρακ-τέο-ν; 'what('s) to be done!'

To these must be added the participial endings given above in connexion with the verb, and the simplest noun stems, affixes, substantive and adjective, -α-, -η-, -ο-, -υ-, -εσ-, κ.τ.λ., with which the student has already been made familiar.

#### COMPOUND WORDS.

In the composition of words there is no language more prolific than the Greek, whether Ancient or Modern.

The rules of compounding words are very simple.

The chief points requiring attention are—(1) the accent, (2) the part played by the vowel α, (3) the creation by composition of new stems.

(1) As to the accent, the rule is, that in compound words it

goes as far back as possible, quite irrespective of its original place in the final word.

(2) The simplest case of composition is where the stem of the first word ends in *ο*, and the final word begins with a consonant and suffers no change, e. g. *παλαιὸν κάστρον*, 'an old fortress,' becomes *παλαιόκαστρον* ('Oldfort'), often the name of a place; *ξινὸν*, 'sour,' *γάλα*, 'milk,' *ξινόγαλα*, 'butter-milk.' If the last word begins with a vowel, the *ο* of the preceding stem is absorbed, e. g. *ξύλάνθρωπος* for *ξύλο-άνθρωπος*, 'wooden-man,' 'blockhead.' If the stem of the first word ends in a consonant, or an *α* or *η*, *ο* is either inserted or substituted, e. g. *θαλασσόνερον*, 'sea-water,' from *θάλασσα* and *νερόν*. The diminutive suffix *ιο* also becomes *ο* in compounds, e. g. *κρασοπότηρον*, 'wine-cup,' for *κρασιοπότηρον*, and that even as respects the latter half of the compound, as *μολυβοκόνδυλον*, 'lead-pencil,' from *μολυβίον* and *κονδύλιον*.

(3) A number of new stems, for the most part verbals in *ο*, arise by the process of composition; and here observe the stem which denotes the agent has (if possible) the accent, e. g. *ἀνθρωποκτόνος*, 'a man-slayer' (but *ἀνθρωπόκτονος*, 'slain by man'), *λογογράφος*, 'a writer of words,' *θεολόγος*, 'a talker about God,' *λειπόθυμος* (*λειπ-* *θυμό-*), literally, 'leaving life,' i. e. fainting. N.B.—There are no such independent words as *κτόνο-s*, 'slayer,' *γράφο-s*, 'writer,' *λείπο-s*, 'leaver.'

Words ending in *-ι* cannot stand as the last word of a compound, but are replaced by the more abstract *-ία*, e. g. *λειποταξία*, 'leaving the ranks,' not *λειπόταξις*; *παλιγ-γενεσία*, 'new-birth,' 'regeneration,' not *παλιγγένεσις* or *παλιγγέννησις*. Words like "Parthenogenesis" for "Parthenogenesisia," used as terms of science, are barbarous in the last degree. This applies also to compounds with the particles *ἀ*, *ἐν*, *δυσ*, as *ἀταξία*, *εὐταξία*, *δυστυχία*, not *ἀταξις*, *εὐταξις*, *δυστύχη*.

#### PREPOSITIONS IN COMPOSITION.

*ἀπὸ*, *παρὰ*, *ἀντὶ*, *ἐπὶ*, *ἀνά*, *διὰ*, *μετὰ*, lose their final vowel in

composition before another vowel; not so *περὶ, ἀμφί*, e.g. *ἐπώνυμος* (*ὀνόματ*, dialectically *ὀνύματ*), 'named after,' but *περιώνυμος*, 'famous.'

In the case of verbals in *-τὸ* compounded with a preposition, only usage can teach the student where to place the accent, but probably the explanation of the irregularity is that where the compound verbal is taken straight from the verb, e.g. *ἀναβατός* from *ἀναβα-*, the accent maintains its natural place; where, however, the verbal is first formed a simple word, and then compounded with the preposition, the accent is thrown back, e.g. *θετόν*, 'a thing placed,' *ἐπί-θετον*, 'an adjective.'

#### PARTICLES OR UNINFLECTED WORDS.

These may be subdivided into adverbs, conjunctions, and prepositions.

#### ADVERBS.

The greater number of these are themselves inflexions of adjectives, and are interesting as revealing to us old case-endings otherwise lost to the language.

Any adjective can be changed to an adverb, either by the ending *-ως* (for *-ωτ*), an old instrumental termination, or by using the neuter objective, singular or plural. The plural is used chiefly in the superlative degree of adjectives, the singular sometimes in the comparative, *ως* in the positive; e.g. from *καλὸν, κακὸν*, 'good,' 'bad,' *καλῶς*, 'well,' *κάλλιον*, 'better,' *κάλλιστα*, 'in the best way,' 'best;' *κακῶς*, 'ill,' *κακώτερον* or *χείρον*, 'in a worse way,' *χείριστα* or *κάκιστα*, 'in the worst way.' But in familiar phrases, such as *πολὺ καλά*, 'very well,' *εἶμαι καλά*, 'I am well,' the neuter plural is preferred.

A considerable number of adverbs are also formed by the following old case-endings:—

*-θεν* or *-θε*, ablative = 'from,' e.g. *αὐτό-θεν*, 'thence,' *πό-θεν*, 'whence?' *ὅ-θεν*, 'whence,' 'wherefore,' *ἐκεῖ-θεν*, 'thence,' *μακρό-θεν*, 'from afar,' κ.τ.λ.

-σε, 'to a place,' as ἐκεῖ-σε, 'thither.'

-δε, 'to' or 'at,' as ὧ-δε, 'hither,' ἐνθα-δε, 'hither,' 'here.'

εἰς, dative or locative, e. g. οἴκοι (οἴκο-ι), 'at home,' χαμαί (χαμά-ι), 'on the ground.'

-ν, also locative, e. g. αὐτοῦ, 'there,' 'here,' χάμου, vernacular for χαμαί.

-θι, also locative, e. g. ἀλλαχ-όθι, 'elsewhere.'

The following is a list of the principal adverbs of time and place:—

## ADVERBS OF PLACE.

ποῦ; where? whither?

που, somewhere.

ἔπου, where.

πόθεν; whence?

ἔθεν, ἐπόθεν, whence.

ἐνταῦθα, ἐδῶ, ὧδε, here, hither.

αὐτοῦ, there.

ἐκεῖ, there, yonder.

ἐκεῖσε, thither.

ἐκεῖθεν, thence.

ἐντεῦθεν, thence.

τῇδε καὶ ἐκεῖσε, hither and thither.

ἐδῶ καὶ ἐκεῖ, here and there.

ἀλλαχοῦ, ἀλλοῦ ἀλλαχόθι, elsewhere, elsewhither.

ἀλλοθεν, elsewhence.

πανταχοῦ, παντοῦ, everywhere.

ἐναχοῦ, κάπου, somewhere.

ἐκατέρωθεν, from or on either side.

ἀμφοτέρωθεν, from or on both sides.

δεξιόθεν, on the right.

ἀριστερόθεν, on the left.

κύκλῳ, τριγύρῳ, round about.

πéριξ, around.

ὑποκάτω, beneath.

κάτω, below.

κάτωθεν, from below.

ἄνωθεν, from above.

δεξιὰ, to the right.

ἀριστερά, to the left.

ὁμοῦ, together.

προσωτέρῳ, further on.

ἐπάνω, above.

ἄνω, above.

πλησίον, ἐγγύς, near.

ἐντός, within.

ἔσωθεν, ἐνδοθεν, from within.

ἐκτός, ἔξω, without. ἐκτός τοῦ

ὅτι, νὰ, κ.τ.λ., except that, &c.

ἔξωθεν, from without.

ὀπίσω, back, backwards.

κατόπιν, behind, afterwards.

ὀπισθεν, from behind.

ἐμπρός, before, forwards.

ἐμπροσθεν, from before.

οὐδαμοῦ, nowhere.

μακρὰν, far.

ἐνώπιον, in the presence of, before.

ἀπέναντι, opposite.

πέραν, πέρα, beyond. ἐκεῖ πέρα, over yonder.

περαιτέρῳ, further.

## ADVERBS OF TIME.

<i>πότε</i> , when.	<i>ένίποτε, κάποτε</i> , sometimes.
<i>ποτέ</i> , ever.	<i>πολλάκις</i> , often.
<i>σήμερον</i> , to-day.	<i>συνεχώς, συχνάκις</i> , continuously,
<i>αύριον</i> , to-morrow.	frequently.
<i>πρωί</i> , early.	<i>οὐδέποτε</i> , never.
<i>μεθαύριον</i> , the day after to-morrow.	<i>μόλις</i> , scarcely, hardly.
<i>χθές, έχθές</i> , yesterday.	<i>σχεδόν</i> , almost.
<i>προχθές</i> , the day before yesterday.	<i>αἰφνης</i> , suddenly.
<i>ἄλλοτε</i> , formerly, at another time.	<i>ἔξαφνα, ἔξαιφνης, ἀφνιδίως</i> , suddenly.
<i>πριν, πρότερον</i> , sooner, before.	<i>ὄσον οὖπω</i> , very soon (lit. just not yet).
<i>τότε</i> , then.	<i>ἐφέτος</i> , this year.
<i>ἔπειτα, εἴτα</i> , then, afterwards.	<i>τοῦ χρόνου</i> , next year.
<i>τέλος</i> , at last.	<i>πέρυσι</i> , last year.
<i>πάντοτε, ἀείποτε, ἀεὶ</i> , always.	<i>ἀνέκαθεν</i> , from earliest times.
<i>αἰωνίως</i> , eternally.	<i>ἀπόψε</i> , this evening.
<i>εἰσαεὶ, ἔσαεὶ</i> , for ever.	<i>ἐψές</i> , yesterday evening.
<i>νεωστὶ</i> , lately.	<i>νυχθημερόν</i> , day and night.
<i>ἔσχατως</i> , lately.	<i>αὐθημερόν</i> , on the same day.
<i>ἤδη</i> , already, now.	<i>ἔνωρις</i> , early.
<i>πλέον</i> , henceforth, more.	<i>συγχρόνως</i> , at the same time.
<i>ἔτι, εἰσέτι, ἀκόμη</i> , still, yet, besides.	<i>ταυτοχρόνως</i> , simultaneously.
<i>ἀμέσως, εὐθύς</i> , straightway, directly.	<i>ἐνταυτῷ, σύναμα, συνάμα</i> , at once.
<i>ἀργά</i> , late.	<i>βαθμηδόν</i> , by degrees.
<i>βραδύτερον</i> , later.	<i>ἅμα</i> , along with, at the same time.
<i>ἔκτοτε</i> , since then.	<i>λοιπὸν</i> , therefore.
<i>νῦν, τώρα</i> , now.	

Many of these adverbs serve also as conjunctions, and others as prepositions ; indeed, no very definite line of demarcation can be drawn between these various particles, but as conjunctions proper the following should be noted :—

<i>καὶ</i> , and, also, even.	<i>ὅχι μόνον — ἀλλὰ καὶ</i> , not only — but also.
<i>καὶ — καὶ</i> , both — and.	<i>οὐ μόνον — ἀλλὰ καὶ</i> , not only — but also.
<i>τε — καὶ</i> , both — and, e. g. <i>μικροί τε καὶ μεγάλοι</i> , both small and great	<i>καὶ — δέ</i> , but — also.

οὔτε — οὔτε (with indic.), neither — nor.

μήτε — μήτε (with subj. and imper.), neither — nor.

οὐδέ, μηδέ, not even.

ἢ, or; ἢ — ἢ, either — or.

εἴτε — εἴτε, εἰάν τε — εἰάν τε, whether — or.

μὲν, indeed, 'tis true. } Never first in a sentence.

δέ, but.

ὁτὲ μὲν — ὁτὲ δέ, at one time — at another.

καίτοι, εἰ καὶ, εἰάν καὶ, μὲν ὅλον ὅτι, although.

καίπερ, although.

ὅμως, however.

μὲν ὅλον τοῦτο, μὲν ὅλα ταῦτα, nevertheless.

εἰ δὲ μὴ, else. εἰ μὴ, unless.

ὁσάκις, as often as.

ἐνῶ, while.

ἐνὸσφ, as long as.

πρὶν, πρὶν ἢ, πρὶν νὰ, before (followed by subjunctive).

ἕως οὖ, ἕως ὅτου, until.

μέχρις οὖ, ἄχρις οὖ, until.

ἀφοῦ, since.

εἰάν, ἂν, εἰ, if.

ἂν, πότερον, whether.

ὅτι, that (with indic.).

νὰ, that (with subj.).

ἄρα, so, then.

ἐπομένως, accordingly. /

ὥστε, so that.

ὥστε νὰ, so as to.

δηλαδή, that is to say.

τουτέστι, that is.

ἦτοι, ἦγουν, that is.

ἐπειδὴ, since.

διότι, because.

ὅσφ — τόσφ, ὅσον — τόσον, the — the, as in "the more the merrier."

μᾶλλον, rather, more.

ἵνα, διὰ νὰ, ὅπως, in order that.

ὥς, ὅπως, as, so as, just as.

ὅσφ καὶ ἂν, however much.

ὥς εἰάν, ὥσάν, σάν, ὥσεί, as if.

## PREPOSITIONS.

In the vernacular all prepositions, in as far as they are used at all, may be construed with the accusative case; but educated people, following (partly) classical usage, employ them as follows:—

*With the Objective (Accusative) alone.*

εἰς, 'in,' 'into,' 'at.'

μέ, 'with.'

ἀνά, 'over,' 'up,' 'in,' 'by; as

ἀνὰ σειράν, 'in a series.'

χωρὶς, 'without.'

*With Genitive alone.*

ἀντὶ, 'instead of,' 'for.'	πρὶν, πρὸ, 'before.'
ἄνευ, 'without.'	ἐκ, ἐξ (before vowels), 'out of,'
ἐκτὸς, ἔξω, 'beyond,' 'without.'	'from.'

*With Dative alone.*

ἐν, 'in' (never <i>into</i> ).	σὺν (not common), 'with.'
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*With Genitive and Accusative.*

κατὰ, Gen., 'against,' e. g. κατὰ τοῦ ἀνθρώπου, 'against the man.'  
 Acc., 'according to,' 'by,' 'in,' e. g. κατὰ μέρος, 'in part.'  
 μετὰ, Gen., 'with,' e. g. μετὰ πολλῶν ἀνθρώπων, 'with many men.'

Acc., 'after,' e. g. μετὰ πολλὰς ἡμέρας, 'after many days.'

ὑπὲρ, Gen., 'for the sake of,' e. g. ὑπὲρ ἐμοῦ, 'on my behalf.'

Acc., 'over,' e. g. ὑπὲρ τὴν πόλιν, 'over the town.'

ὑπὸ, Gen., 'by,' e. g. ὑπ' ἐμοῦ, 'by me.'

Acc., 'under,' e. g. ὑπ' ἐμῆ, 'under me.'

ἀπὸ, 'from,' Acc. or Gen. without distinction of meaning, but colloquially with former.

διὰ, Gen., 'with,' 'by means of,' e. g. διὰ τούτου, 'by this means.'

Acc., 'on account of,' 'for,' e. g. διὰ τοῦτο, 'on this account.'

περὶ, Gen., 'about,' 'concerning,' e. g. περὶ ἐμοῦ ὁμιλοῦσιν, 'they are talking about me.'

Acc., 'round,' 'near,' e. g. περὶ ἐμὲ ἵστανται, 'they are standing round me.'

*With Genitive, Dative, and Accusative.*

ἐπὶ, Gen., 'in the time of,' 'upon,' 'on,' e. g. ἐπ' ἐμοῦ, 'in my time,' ἐπὶ τῆς τραπέζης, 'on the table.'

Acc., 'on to,' 'up to,' e. g. ἐπὶ τὸ τεῖχος ἦλθε, 'he came up to the wall.'

ἐπὶ, Dat., 'on account of,' 'over,' e. g. ἐπὶ τῇ δυστυχίᾳ μου  
δδύρομαι, 'I wail over,' or 'bewail my misfortune.'

πρὸς, Gen., 'for the sake of,' e. g. πρὸς θεοῦ! 'for God's sake!'

Acc., 'to,' 'towards,' e. g. πρὸς αὐτὸν ἦλθον, 'I came to him.'

Dat., 'in addition to,' 'besides,' e. g. πρὸς τούτοις, 'more than this.'

παρὰ, Gen., 'from (the part of),' e. g. παρὰ τοῦ ὑπουργοῦ, 'from the minister.'

Dat., 'with,' 'among,' e. g. παρὰ τοῖς Ἀγγλοῖς, 'among Englishmen.'

Acc., 'along,' 'by the side of,' 'all but,' 'short of,' e. g. παρὰ τὸν ποταμόν, 'alongside the river;' τρεῖς παρὰ τέταρτον, 'three all but a quarter,' i. e. 2.45; παρ' ἐλίγον ἐφονεύθη, 'he was all but killed.'

## Syntax.

The syntax of Modern Greek is on the whole so like the English that a few remarks will suffice.

### ON CONCORD.

With regard to number the rules are the same as in English. With regard to person, the first person takes precedence of the second, and the second of the third, where there is more than one subject of the sentence: ἐγὼ καὶ σὺ ἦλθομεν μαζί, 'you and I came together;' σὺ καὶ αὐτὸς ἦλθετε μαζί, 'you and he came together.' With regard to gender the masculine takes precedence of other genders in the case of animate, and the neuter in case of inanimate subjects, e. g. ὁ πατὴρ καὶ ἡ μήτηρ του φαίνονται νέοι, 'his father and mother seem young;' οἱ κήποι, αἱ κοιλάδες καὶ τὰ δάση εἶνε τὸ ἔαρ χλοερά, 'the gardens, the valleys, and the woods are green in springtime.'



## THE ARTICLE.

The definite article is commonly used with proper names, but frequently left out after prepositions before names of places and countries, as ἡ Ἑλλάς εἶνε ἐλευθέρα, 'Greece is free,' but πηγαίνω εἰς Ἑλλάδα, 'I go to Greece.' It is also used where we should omit it, with all abstract nouns, as ἡ ἀλήθεια, 'Truth,' ἡ φύσις, 'Nature,' not, however, with prepositions or their equivalent case-endings, e. g. φύσει, κατὰ φύσιν. It is commonly omitted where we should use it, before a substantive which is a predicate, e. g. ἡ Ἑλλάς εἶνε πατρίς τῶν Ἑλλήνων, 'Greece is the country of the Greeks.' In other similar cases, however, the usage of the two languages coincides, e. g. ἡ νύξ ἡμέρα ἔγινε or ἐγένετο, 'the night became day.'

By means of the article, as in English, adverbs can be used as adjectives, as οἱ τότε ἄνθρωποι, 'the men of that time.' Cf. "the above words."

The article is often used alone, some substantive being understood, as τὸ κατ' ἐμέ, 'as regards me;' τὰ τοῦ κόσμου, 'the affairs of the world;' τὴν σήμερον (ἡμέραν), 'the present (day).'

Infinitives with the article (also the subjunctive with νὰ) are used as substantives not subject to inflexion, e. g. τὸ γράφειν or τὸ νὰ γράφωμεν, 'to write,' 'writing,' genitive τοῦ γράφειν, κ.τ.λ.

If it is desired to place the adjective after the substantive, the article must be repeated, e. g. ὁ ἄνθρωπος ὁ καλὸς or ὁ καλὸς ἄνθρωπος, 'the good man,' not ὁ ἄνθρωπος καλὸς or καλὸς ὁ ἄνθρωπος, either of which would mean 'the man is good.'

The article admits of almost any number of words being inserted between it and the substantive, e. g. τὰ κομισθέντα ἐκ τοῦ ζαχαροπλαστείου ἀφθόνως γλυκίσματα, 'the sweetmeats plentifully brought from the confectioner's.' In this respect the construction of Modern Greek closely resembles German.

The article is invariably used with the possessive pronouns, except the substantive is either a predicate, or so indefinite that in English it would require the indefinite article, e. g. ὁ ἰδικός

μου φίλος or ὁ φίλος μου, 'my friend,' but αὐτὸς εἶνε φίλος μου, 'he is my friend,' φίλος μου τὸ εἶπε, 'a friend of mine said it.'‡

### THE CASES.

#### THE ACCUSATIVE.

The use of this case is somewhat more extensive than in English. Many verbs which in English would require a preposition (especially intransitives and passives) are in Greek construed with an accusative, e. g. ἐντρέπομαι ἑμαυτόν, 'I am ashamed of myself,' ἐπιτρέπομαι το πρᾶγμα, 'I am entrusted (with) the matter.'

The accusative is also used to mark time both *at* which and *during* which, though for the former the genitive and dative are also employed, e. g. τὴν νύκτα and νυκτός, 'by night,' τὸ θέρος, 'in summer,' ἔζησεν ἑκατὸν ἔτη, 'he lived a hundred years,' τὴν (also τῇ) ἐπαύριον, 'on the following day (ἡμέραν -α).

The double accusative is as common as in English, as σὰς ζητῶ συγγνώμην, 'I ask you (your) pardon.'

The predicative accusative is idiomatic, as ἔλαβε τοῦτο δῶρον, 'he got this as a gift' (also δωρεάν). N.B.—'He got this gift' would be ἔλαβε τοῦτο τὸ δῶρον, as explained above.

Another use of the accusative is what is called in ancient Greek Grammars *par excellence* the Greek accusative, or accusative of respect. It is quite common in colloquial Modern Greek, e. g. ἔπαθε τὰ νεῦρά της, 'she suffered (in) her nerves.'

#### THE GENITIVE.

The general use of this case is so exactly like the English possessive or its equivalent, objective + 'of,' that we need only remark on its employment with comparatives, e. g. μεγαλύτερος ἐμοῦ (for ἢ or παρὰ ἐγώ), 'greater than I.' Cf. Latin ablative and Semitic *min*, 'from.'

In a few cases, "from," rather than "of," would be the natural preposition in English. Παρὰ, followed by the nomina-

tive, is also used for "than." One usage, however, is decidedly peculiar, e.g. *ποτέ μου*, 'never (or ever) in my life,' literally 'my ever;' *μόνος μου*, 'I by myself;' *ἐκτυπήθη μόνος του*, literally 'he was smitten alone of himself,' i.e. he committed suicide, or stabbed himself.

A few verbs which take the genitive where we might expect the objective, are generally easy to translate by words which even in English suggest the genitive relation, and in nearly all these cases the use of the objective is optional, e.g. *ἀπολαύω καλῆς ὑγείας*, 'I am in the enjoyment of good health;' *δράττομαι τῆς εὐκαιρίας*, 'I avail myself of the opportunity.'

#### THE DATIVE.

This case is rarely used in conversation. The objective either alone or with a preposition, *εἰς*, *πρὸς*, *διὰ*, *κ.τ.λ.*, may be used instead, or in some cases the genitive; but the dative is admissible in verbs of giving, belonging, telling, pleasing, displeasing, fitting, meeting, &c., and after adjectives implying gratitude, ingratitude, plainness, obscurity, indifference, pleasure, pain, likeness, unlikeness, advantage, disadvantage, &c. The dative is also used to express time when (see above), and in a few phrases indicating manner or instrumentality, e.g. *τῷ ὄντι*, 'in very deed,' 'really,' *τίνι τρόπῳ*, 'in what way,' *λόγῳ καὶ ἔργῳ*, 'in word and deed,' *παρρησίᾳ*, 'with boldness,' 'openly,' *παντὶ σθένει*, 'with might and main,' *τοῖς ἑκατόν*, 'per cent,' *πράγματι*, 'in fact,' *μεγάλῃ τῇ φωνῇ*, 'with a loud voice,' literally 'with the voice loud,' *χάριτι Θεοῦ*, 'by the grace of God,' *κ.τ.λ.*

#### THE VERB.

The only really common tenses of the verb are the present imperfect, past imperfect, aorist, and future (aorist and imperfect). Their meanings are best understood from illustration:—

*γράφω*, 'I write,' or 'am writing.'

*ἔγραφον*, 'I was writing,' 'began to write,' 'used to write.'

ἔγραψα, 'I wrote (on a certain occasion).'

θὰ γράφω, 'I will write,' 'practise writing,' 'be an author.'

θὰ γράψω, 'I will write (a letter or a book).'

γράψον (ε), 'write (e.g. this letter).'

γράφε, 'begin to write,' 'be writing,' 'be a writer,' 'choose writing for an occupation.'

μὴ γράψῃς, 'do not write (hereafter).'

μὴ γράφῃς, 'stop writing,' or 'refrain from writing now.'

N.B.—The aorist tense indicative stands also for perfect and pluperfect. In cases where misunderstanding might arise, the compound tenses, ἔχω γράψει, εἶχον γράψει, may be used.

#### THE SUBJUNCTIVE MOOD, AND USE OF PARTICLES.

The subjunctive mood is used after the conjunctions and particles, *θὰ, νὰ, ἵνα, διὰ νὰ, ὅπως, ὅστις, εἴθε νὰ, ἴσως, ἄμα, κ.τ.λ.*, whenever future time is in view, e.g.: ἴσως ἔλθω, 'perhaps I shall come,' ὅταν ἔλθω, 'when I come,' but ὅταν ἦλθον, 'when I came.'

θὰ with the imperfect indicative has a conditional meaning, like the Ancient Greek particle *ἂν*, e.g. *θὰ ἦμην*, 'I should be' = classical *ἦμην ἂν* or *ἦν ἂν*; but *θὰ* with the aorist indicative has quite another sense, e.g. *θὰ ἔφυγε*, 'he *must* have gone away,' 'he has probably gone away.'

*πρὶν* or *πρὶν νὰ* is followed by the subjunctive, even when past time is in view, e.g. *ἔγραψα πρὶν ἔλθῃ* (not *ἦλθε*), 'I wrote before he came.' This usage is contrary to what one might expect, and deserves to be noted.

*νὰ* is used with the indicative somewhat like *θὰ*, e.g. *εἴθε νὰ ἦμουν*, 'would that I were,' and, on the other hand, with the aorist, *λέγεις νὰ ἔβρεξε*, 'should you say that it had rained?'

#### THE PARTICIPLE.

The only usage of the participle which differs materially from the English is its frequent combination with the definite article,

where we should use the verb with the demonstrative followed by the relative pronoun, e.g. οἱ πράξαντες, 'those who did,' τὰ πραχθέντα, 'the (things) done,' ὁ ἐρχόμενος, 'the comer,' 'he that comes,' &c.

The participle alone is frequently used where we should employ a preposition with the participle or gerundive in *-ing*, or some equivalent construction, e.g. προγευματίζων διαβάζει, 'he reads (while) breakfasting,' or 'at breakfast;' ἰδὼν ἀνέκραξε, 'he exclaimed (on) seeing;' καταναλίσκει παίζων τὸν χρόνον, 'he wastes his time (in) playing;' φαίνεται λησμονήσας, 'he seems to have (having) forgotten.' When the subject of the participle is not that of the sentence, the former is put in the so-called absolute genitive, e.g. φθάσαντος αὐτοῦ ἐφύγον, 'on his arrival I left.'

#### THE NEGATIVE PARTICLES.

δὲν is used with indicatives, e.g. δὲν ἦλθε, 'he came not.'

οὐχί, ὅχι, with nouns, adjectives, and participles used adjectivally, e.g. ὅχι αὐτός! 'not he!' ὅχι ὡς ἡττηθεὶς ἀλλὰ ὡς νικῆσας, 'not as worsted, but as having conquered.'

μὴ with subjunctives and participles, as μὴ νομίσης, 'that you may not think;' μὴ δυνάμενος, 'not being able.'

ὅχι, οὐχί, also = 'No!' in answer to a question.

#### INTERROGATION.

A question may be indicated in speaking by the simple tone of the voice, and requires no change in the order of the words. In writing, the sign (; = ?) is always placed at the end. Besides this, the following interrogatory particles are in use:—

(a) ἀρά γε, where it is uncertain whether the answer "Yes" or "No" is expected, as ἀρά γέ με ἐνθυμείται ἔτι; 'Does he yet remember me?' (perhaps "Yes," perhaps "No").

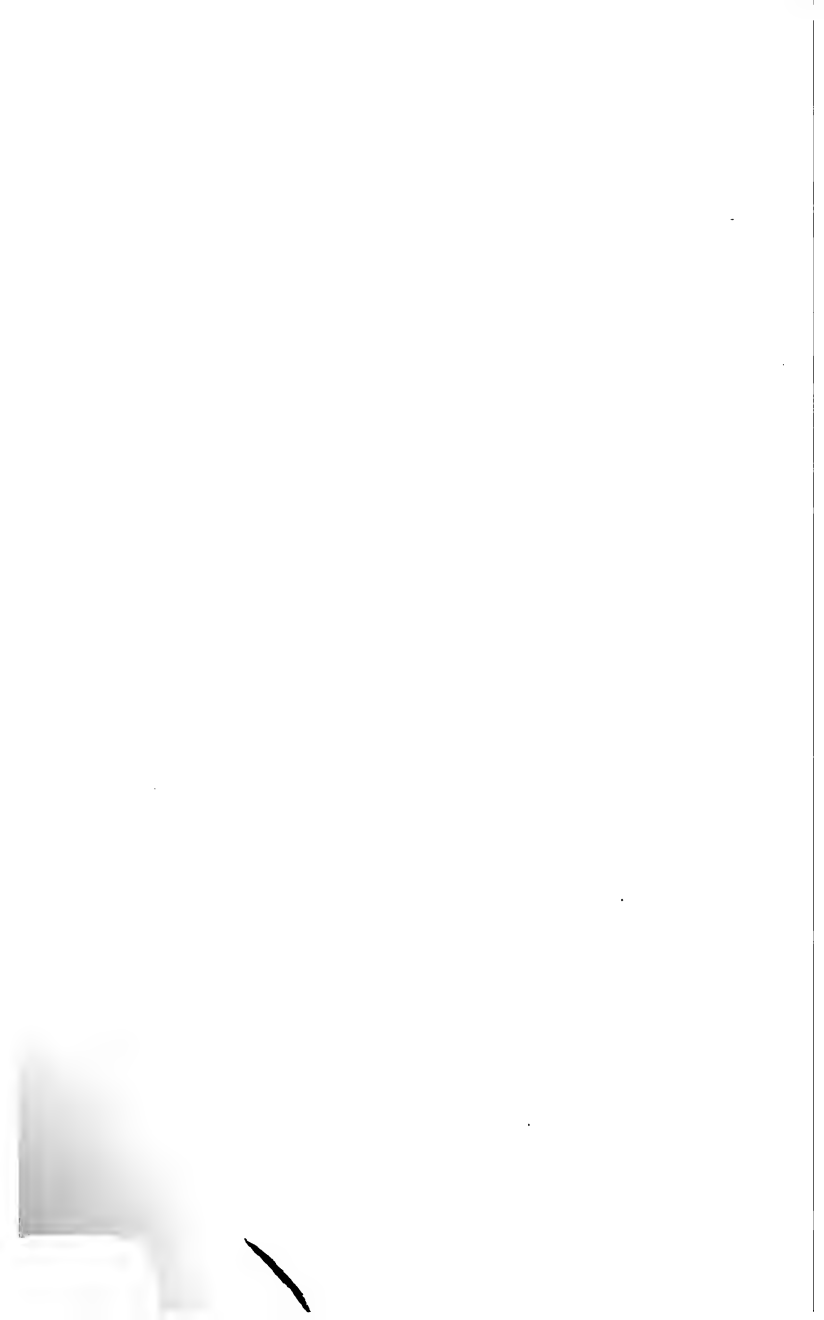
(b) μήπως, where the answer "No" is half expected, as μήπως μὲ γνωρίζεις; 'Do you (really) know me?'

(c) When the answer "No" is confidently expected, the

particles *τοίγαρ* or *τοιγαροῦν*, also *μηγαρή* (*μη γὰρ ἦ*), are sometimes used, e. g. *τοίγαρ τᾶσπρο των πληγόνει*; 'Surely their white hue does not wound?'

#### INDIRECT QUESTIONS.

In these the same interrogatory pronouns and particles are used as in the direct questions, the indicative mood is kept, except after *μήπως* (*μή*), which is followed where fear or doubt is expressed by the subjunctive. As a rule, if the first or principal clause of the sentence is in the past tense, the dependent clause is also in the past, but the present is sometimes retained, e. g. *μὲ ἐρωτᾷ πόθεν ἔρχομαι*, 'He asked me whence I came;' *μὲ ἠρώτησε πόθεν ἤρχόμην* (also *ἔρχομαι*), 'He asked me whence I came;' *πρόσεχε μήπως πέσης*, 'Take heed, lest you fall;' *ἐρωτῶ ἂν ἤκουσας περὶ τούτου*, 'I ask whether you have heard of this.'



## APPENDIX.

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It has been thought well to add in the form of an Appendix the following specimens of letters received from Greek correspondents. As actual and authentic examples they will possess in the eyes of the student more value than the artificial products to be found in "Guides to Polite Letter-Writing." It is needless to add that all particulars which might lead to identification have been carefully suppressed.



Ἀθήναις, 7/19 Φεβρουαρίου, 1881.<sup>1</sup>

Φίλτατε Κύριε,

Πολλάκις διανοήθην νὰ σὰς γράψω ὀλίγας γραμμάς, διότι οὐδαμῶς ἐπεθύμουν οὕτω ἀποτόμως νὰ διακόψω πᾶσαν μετὰ τῶν ἐν Ἀγγλίᾳ φίλων μου σχέσιν, ἀλλὰ δυστυχῶς ἡ διεύθυνσις τῆς κατοικίας σας, ἣν ἀναχωροῦντες ἐντεῦθεν μοὶ ἀφήκατε, ἀπώλετο· ἐγὼ δὲ τότε ἀπετάθην πρὸς τὴν ἐν Λιβερπούλῃ Κυρίαν — ἥτις τῷ ὄντι μοὶ ἔπεμψε τὴν διεύθυνσίν σας, ἀλλὰ τόσῳ δυσανάγνωστον ὥστε ἤμην βεβαίωτος ὅτι καὶ μηχανικῶς ἂν ἀντέγραφα αὐτήν, ἡ ἐπιστολή μου δὲν θὰ σὰς εὔρισκεν. Τούτου ἕνεκα ἐπὶ τῶν τὴν παρελθούσαν ἐβδομάδα ἀποσταλειςῶν ὑμῖν ἐφημερίδων προσέθεσα τὸ near London καὶ Κύριος πλέον οἶδεν ἂν μὴ αἷ τε ἐφημερίδες καὶ ἡ παρούσα μου ἀπολεσθῶσιν.

Ἐγκαίρως περιῆλθεν εἰς χεῖράς μου ἡ ὑμετέρα διατριβὴ “ἡ Ἀναγεννωμένη Ἑλλάς,” ἣν ἀπλήστως ἀνέγνωσα. Μόλον ὅτι δὲ τὸ περιεχόμενον προώριται μᾶλλον πρὸς φωτισμὸν τῶν μὴ τὴν Ἑλλάδα εἰδόντων Ἀγγλων καὶ τῶν διαστροφέων τῆς ἀληθείας, διὰ τῆς δημοσιεύσεως ἐν τινι ἐνταῦθα ἐφημερίδι μεταφράσεως ἂν οὐχὶ τοῦ ὅλου, μέρους τοῦλάχιστον τῆς διατριβῆς σας ἐπεθύμουν νὰ καταστήσω γνωστὸν τὸ ὄνομά σας εἰς τὸ πολὺ ἐλληνικὸν κοινόν, ἀλλὰ δυστυχῶς γνωρίζω ὅτι αἱ δυνάμεις μου πολὺ ὑστεροῦσι τοῦ ἔργου τούτου καὶ μετὰ λύπης μου ἐγκατέλειψα τὴν ἰδέαν ταύτην. Πλὴν δὲν ἔλεψα νὰ μεταδώσω εἰς πάντας τοὺς φίλους μου καὶ γνωρίσαντας ὑμᾶς ἐνταῦθα τὸ περιεχόμενον τῆς διατριβῆς σας, οἵτινες πάντες νῦν χαριστήθησαν καὶ μετ’ ἐμοῦ ὡς Ἕλληνες ἐγνωμονοῦσιν ὑμῖν διὰ τὸ ἐπίκαιρον τῆς δημοσιεύσεως.

Ὡς πρὸς τὰ πολιτικά μας τοῦτο μόνον λέγω ὅτι εὑρισκόμεθα μετὰ σφύρας καὶ ἄκμωνος, ὑπερεπιθυμοῦντες μὲν ἀφ’ ἐνὸς νὰ προσδράμωμεν πρὸς βοήθειαν τῶν δουλευόντων ἀδελφῶν μας, φοβόν-

<sup>1</sup> It is usual in Greece to date letters according to both old and new style.

ATHENS, 7/19 February, 1881.

DEAR SIR,

Many a time have I had it in my mind to write you a few lines, since I by no means wished so suddenly to drop all connexion with my friends in England, but unfortunately your address, which you left me when you went away from here, got lost; and I then applied to Miss — in Liverpool, who actually sent me your address, but in so illegible a form that I was quite certain, if I were even to copy it mechanically, that my letter would not find you.

For this reason I added on the newspapers sent last week the words, "near London," and heaven only knows whether both the newspapers and my present letter will be lost.

Your essay on "*Græcia Rediviva*" has duly come to hand, and I have eagerly read it. Although its contents are rather intended for the enlightenment of Englishmen who do not know Greece, and of perverters of the truth, yet, by the publication in some paper here of a translation—if not of the whole, at least of a portion of your treatise—I should like to make your name known to the general Greek public; but unfortunately I am aware that my powers fall far short of the requirements of the task, and, to my chagrin, I relinquished the idea. I have not failed, however, to communicate to all my friends who have known you here the contents of your treatise, and they were all delighted, and, with myself, are grateful as Greeks for the timeliness of the publication.

As to our politics, I can only say this: that we find ourselves betwixt the hammer and the anvil, longing above everything, on the one hand, to rush to the rescue of our brethren still in

μενοι δ' ἀφ' ἑτέρου μὴ προσκρούσωμεν εἰς τὰς ἰδέας φίλης τινὸς δυνάμεως. Αἱ προετοιμασίαι μας πρὸς πόλεμον εἶνε εἴπερ ποτὲ πλήρεις, δὲν ὑπάρχει δὲ οἰκογένεια ἥτις νὰ μὴν ἔχῃ ἐν ἡ πλειότερα ἄτομα κατατεταγμένα εἰς τὸν στρατόν.

Εἰς τῶν ἀδελφῶν μου ὑπηρετεῖ ὡς ἱππεὺς, ἐγὼ δὲ ὑπάγομαι εἰς τοὺς ἐθνοφρουρούς. Γνωρίζοντες τοὺς Τούρκους κάλλιον τῶν εὐρωπαϊῶν δημοσιογράφων, οἵτινες ἀριθμοὺς μόνον λογαριάζουν, καὶ ἐρειδόμενοι εἰς τὴν ἰσχὺν τοῦ ἑλληνισμοῦ, ἂν θέλετε δὲ καὶ εἰς τὰ συμφέροντα τῶν λοιπῶν φυλῶν τῆς Ἀνατολῆς ἔχομεν ἀκράδαντον πεποίθησιν ὅτι μετὰ λυσσώδη πάλην ἡ νίκη ἐπὶ τέλους ἔσται ὑπὲρ ἡμῶν.

Πλὴν δυστυχῶς ὁ πόλεμος ἡ ἡ εἰρήνη δὲν ἐξαρτᾶται, φαίνεται, ἀπὸ ἡμᾶς, ἀλλὰ ἀπὸ τὰς Μεγάλας Δυνάμεις. Μεγάλας! Ὅταν εἰρωνεῖαν ἐκφράζει ἡ λέξις ὑπὸ ἡθικὴν ἔποψιν.

Ἀκριβῶς ἀπὸ τῆς ἐντεῦθεν ἀναχωρήσεως σας ἐργάζομαι παρά τινι ἀγγλικῷ γραφείῳ ὡς παρατηρεῖτε ἐπὶ τῆς ἐπικεφαλίδος. Πρὸς δὲ ἔδωκα εἰς γάμον μίαν τῶν ἀδελφῶν μου, ἥτις ἤδη ἀπέκτησε καὶ θυγάτριον.

Εὐελπιστῶν ὅτι τόσῃ ὑμεῖς ὡς καὶ ἡ σεβαστὴ μοι σύζυγός σας μετὰ τῆς λοιπῆς οἰκογενείας ἀπολαύετε ἄκρας ὑγείας καὶ ὅτι συντόμως θὰ ἀξιωθῶ ἐπιστολῆς σας,

Διατελῶ,

ὁμέτερος φίλος,

Π. Σ.

Υ.Γ. [ὕστερα γραμμένον].—Ἐγραψα ἑλληνιστὶ πρὸς πλειοτέρων ὑμῶν εὐχαρίστησιν. Ἄν δὲν ἀπατῶμαι μοὶ εἶχετε ὑποσχεθῇ μίαν φωτογραφίαν σας. Θέλετε λοιπὸν νὰ τὰς ἀντάλλαξωμεν;

Ἀθήναις, τῇ 8/20 Μαρτίου, 1881.

Φίλτατε Κύριε,

Ἐγκαίρως περιῆλθεν εἰς χεῖράς μου ἡ ἀπὸ εἰκοστῆς ὀγδόης λήξαντος φιλικῆς σας, ἐξ ἧς ἀσμένως εἶδον ὅτι ἤδη

slavery; yet fearing, on the other, lest we run counter to the views of some friendly power. Our preparations for war are complete, if ever preparations were. There is not a family which has not one or more individuals enrolled in the army. One of my brothers is serving in the cavalry, and I am enlisting in the national guards. Knowing the Turks better than European journalists, who only reckon numbers, and relying on the strength of Hellenism, and, if you will, also on the interests of the other races of the East, we have an unshaken conviction that after a furious struggle, victory will at length be on our side.

But unhappily the question of war or peace does not depend, it seems, on us, but on the Great Powers. Great! What an irony does the word express from a moral point of view.

From the very day of your departure hence I have been employed in an English office, as you observe from the heading [of my letter]. Besides this, I have given one of my sisters in marriage, who has now also got a little daughter.

Hoping that both you and your honoured wife, with the rest of your family, are enjoying the best of health, and that I shall soon be favoured with a letter from you,

I remain,

Your friend,

P. S.

P.S.—I have written in Greek for your greater satisfaction. If I am not mistaken, you promised me your photograph. What do you say to an exchange?

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ATHENS, 8/20 March, 1881.

MY DEAR SIR,

Your kind letter of the 28th of last month has duly come to hand, and I was very glad to see from it that you

ἀπολαύετε ἄκρας ὑγείας τόσον ὑμεῖς ὅσον καὶ ἡ λοιπὴ οἰκογένειά σας.

Εὐχαριστῶ ὑμῖν εἰλικρινῶς διὰ τὰς φιλοφρονήσεις σας διὰ τὴν θέσιν μου, καὶ τὰς εὐχάς σας ἐπὶ τῷ γάμῳ τῆς ἀδελφῆς μου, κ.τ.λ. Τὴν ἀδελφὴν μου δὲν νομίζω ὅτι τὴν εἶδατε κατὰ τὴν ἐνταῦθα διαμονήν σας, καθότι κατὰ τὸν καιρὸν ἐκείνον ἔμενεν ὡς διδάσκαλος ἐν τινὶ κλάδῳ τοῦ Ἀρσακείου Παρθεναγωγείου ἐν Κερκύρα. Ὁ σύζυγός της ἐμπορεύεται ἔλαια, τὸ προϊόν τῆς νήσου, τὸ δὲ θυγάτριόν των ὠνομάσθη ἐπ' ἐσχάτων Εἰρήνη.

Μετ' ἀγαλλιάσεως ἔλαβα τὴν φωτογραφίαν σας, ἣτις εἶνε τῇ ἀληθείᾳ μᾶλλον ἢ ἐπιτυχημένη. Κατὰ τὴν ὑπόσχεσίν μου καὶ ἀφ' οὗ τὸ θέλετε, ἤδη σᾶς εἰσωκλείω τὴν ἐμὴν.

Τὴν παρελθούσαν ἐβδομάδα τυχαίως παρετήρησα ἐν τῇ ἐφημερίδι "Νέαι Ἰδέαι" διάφορόν<sup>3</sup> τι ἀφορῶν τὴν ὑμετέραν διατριβήν, ἀλλὰ τόσῳ στεβλωμένον, ὥστε αὐθωρεὶ συντάξα ἕτερον διάφορον πρὸς καταχώρισιν ἐν τῷ "Τηλεγράφῳ." Ὁ δὲ Συντάκτης τούτου μετὰ τινος πληροφορίας μου περὶ τῆς διατριβῆς καὶ τοῦ συγγραφέως αὐτῆς εἶχε τὴν καλωσύνην νὰ μοὶ ζητήσῃ τὸ φυλλάδιον ἵνα καταχωρίξῃ κατ' ὀλίγον μετάφρασιν αὐτοῦ. Τοῦτο μὲ κατευχαρίστησεν ὡς πληροῦν τὸν πόθον ὑμῶν τε καὶ ἐμοῦ, καὶ ἀσμένως τῷ παρεχώρησα αὐτό.

Τὸ διάφορόν μου βλέπετε σημειωμένον ἐν τῷ φύλλῳ τῆς Πέμπτης δι' ἐρυθροῦ μολύβδου, πάντα δὲ τὰ λοιπὰ προέρχονται ἐκ τῆς Συντάξεως τοῦ "Τηλεγράφου." Ἡ ἐξακολούθησις τῆς μεταφράσεως θὰ γένηται καὶ τὴν ἐβδομάδα ταύτην, ἐγκαίρως δὲ θέλω σᾶς πέμψει τὰ ἀντίτυπα.

Ἐπειδὴ πολὺ πιθανὸν νὰ μὴ μοὶ ἐπιστραφῇ τὸ φυλλάδιόν σας ἐκ τοῦ "Τηλεγράφου" κατὰ τὸ ἐνταῦθα ἔθιμον, σᾶς παρακαλῶ νὰ μοὶ πέμψητε ἐν ἕτερον πρὸς ἐνθύμῃσιν.

Παρακάλεσα καὶ τὸν Συντάκτην τῆς "Παλιγγενεσίας" νὰ καταχωρήσῃ σχετικόν τι διάφορον, ἀλλὰ μέχρι τοῦδε δὲν τὸ ἔκαμην.

Τὰ πολιτικά μας λίαν ἀμφίβολα, ἐν τούτοις ἐπικρατεῖ πρὸς τὸ

<sup>3</sup> διάφορον, literally "a various," i. e. one of the paragraphs usually

yourself are now enjoying the best of health, as well as the rest of your family.

I thank you sincerely for your good wishes in regard to my situation, and your congratulations on my sister's marriage, &c. I do not think that you saw my sister during your stay here, inasmuch as at that time she was staying as teacher in a branch of the Arsakeion (Girls' High School) in Corcyra. Her husband deals in oil, the produce of the island; and their little daughter finally has been named Irene.

I was delighted to get your photograph, which is indeed more than successful. According to my promise, and since you wish it, I herewith enclose you my own.

Last week I observed by chance in the newspaper, *New Ideas*, a paragraph referring to your treatise, but so perverted that I the very same hour drew up another paragraph for insertion in the *Telegraph*. The editor of the latter, after some information from me concerning the treatise and its author, had the goodness to ask me for the pamphlet, that he might insert, by instalments, a translation of it. This pleased me exceedingly, as it meets the wishes both of you and myself, and I gladly let him have it.

My paragraph you see marked in Thursday's paper with red lead, but all the rest proceeds from the editorial office of the *Telegraph*. The continuation of the translation will be made this week also, and I will duly send you the copies.

Since it is very likely that your pamphlet may not be returned to me from the *Telegraph*, according to the custom here, I beg you to send me another as a remembrancer.

I begged the editor of the *Renaissance* also to insert a similar paragraph, but hitherto he has not done so.

Our politics are very uncertain. Meanwhile, for the present,

found in newspapers under the heading "various" or "jottings."

παρὸν ἄκρα ἡσυχία. Ὁ πρωθυπουργὸς μας, ἐναντίον τοῦ κοινοῦ φρονήματος, εἶνε λίαν χλιαρὸς, μόνον ὅτι εἰς τὸ παρελθὸν δὲν ἐκολακεύετο ὀνομαζόμενος ἄνθρωπος τοῦ πυρὸς καὶ τοῦ σιδήρου.

Ἡ μήτηρ μου σὰς προσφέρει τοὺς σεβασμούς της, λίαν δὲ εὐχαριστήθη μὲ τὴν φωτογραφίαν σας.

Προσφέρετε παρακαλῶ τὰς προσρήσεις μου πρὸς τὴν σεβαστὴν μοι κυρίαν σας, δέξασθε δὲ τοὺς ἀσπασμούς τοῦ ὅλως ὑμετέρου φίλου σας,

Π. Σ.

ἐν Λονδίῳ, τῇ 6/18 Ἰαν., 1881.

Αἰδεσιμώτατε Κύριε,

Μυρίας πέμπω ὑμῖν εὐχαριστίας διὰ τὸ ὑμέτερον φυλλάδιον ὅπερ εὐηρεστήθητε νὰ μοὶ πέμψητε. Ἀνέγνων αὐτὸ μετὰ προσοχῆς καὶ ἐχάρην ἰδὼν ὅτι ὑψούτε φωνὴν ὑπὲρ τοῦ δικαίου, ὑπερασπίζοντες τὸ ἔθνος τὸ ἑλληνικὸν ὅπερ πολλοὶ φίλοι τοῦ σκότους καὶ τοῦ ψεύδους, προπηλακίζουσι καὶ ὑβρίζουσι. Καὶ τοὺς μὲν τοιούτους ἡμεῖς περιφρονοῦμεν, τοὺς δὲ μετὰ παρρησίας κηρύσσοντας τὰ ἡμέτερα δίκαια ἀγαπῶμεν καὶ οὐδέποτε παυόμεθα εὐγνωμονοῦντες αὐτοῖς.

Τὸ ὑμέτερον ὄνομα μοὶ ἦτο γνωστὸν πρὸ πολλοῦ ἐκ τοῦ καλοῦ ὑμῶν ἐγχειριδίου περὶ τῆς καθ' ἡμᾶς Ἑλληνικῆς καὶ ἤδη χαίρω πολὺ λαμβάνων ἀφορμὴν νὰ ἐπιστείλω ὑμῖν τὰ ὀλίγα ταῦτα.

Ἀσπάζομαι ὑμᾶς, καὶ εἰμι

ὅλως ὑμέτερος,

Κ. Α.

Υ.Γ.—Ἐὰν νομίζητε ὅτι δύναμαί ποτε νὰ φανῶ ὑμῖν χρήσιμος εἰς τι, θὰ μὲ εὔρητε πάντοτε πρόθυμον.

Λονδίῳ, Ἰανουαρίου 14η, 1881.

Ἀξιότιμε Κύριε,

Παρακαλῶ δέξασθε τὰς εἰλικρινεῖς εὐχαριστίας μου διὰ τὸ φυλλάδιον ὅπερ φιλοφρόνως ἐπέμψατέ μοι. Ἀνέγνων αὐτὸ

the utmost tranquillity prevails. Our Prime Minister, in opposition to the general sentiment, is very lukewarm, although in the past he might be called, without flattery, a man of fire and sword.

My mother presents her compliments to you. She was very much pleased with your photograph.

Please remember me most kindly to your good lady, and accept the salutations of yours very truly,

P. S.

LONDON, 6/18 January, 1881.

REV. SIR,

I send you very many thanks for your pamphlet, which you were pleased to send me. I read it with attention, and rejoiced to see that you raise your voice on behalf of justice, defending the Greek nation, which many, friends of darkness and falsehood, revile and insult. Such men, indeed, we despise; but those who boldly vindicate our rights we love, and never cease feeling grateful towards them.

Your name was already long known to me from your excellent handbook on Modern Greek; and now I am very glad to have occasion to write you these few words.

I salute you, and am,

Yours truly,

K. L.

P.S.—If you think I can ever show myself of use to you in anything, you will find me always willing.

LONDON, January 14, 1881.

DEAR SIR,

Please accept my sincere thanks for the pamphlet which you kindly sent me. I read it with great interest, and



μετὰ μεγάλου διαφέροντος καὶ ὡς Ἑλλην εὐγνωμονῶ ὑμῖν δι' ὅσα τόσον ἀληθῶς καὶ τόσον ἐντόνως ἐγράψατε ὑπὲρ τοῦ ἡμετέρου ἔθνους πρὸς φωτισμὸν ἐκείνων τῶν ὑμετέρων συμπατριωτῶν οἰτῶνεσχεῖαν ἔχουσι φωτισμοῦ περὶ τῆς ἀληθοῦς καταστάσεως τῆς Ἑλλάδος.

Εἰπέτε μοι παρακαλῶ ποῦ δύναμαι ν' ἀγοράσω τρία ἢ τέσσαρα ἀντίτυπα τοῦ περὶ οὗ ὁ λόγος φυλλαδίου ὅπως διανείμω αὐτὰ μεταξὺ φίλων Ἀγγλων.

Ἐπευχόμενος ὑμῖν τὸ νέον ἔτος αἴσιον καὶ εὐτυχές, διατελῶ μετὰ πάσης ὑπολήψεως,

Ὅλως ὑμέτερος,

Π. Σ. Α.

Υ.Γ.—Θὰ ἦτο καλὸν νὰ σταλῇ ἐν ἀντίτυπον πρὸς τὸν ἐν Τεργέστῃ ἐκδότῃ τῆς “Κλειοῦς.”

21 Ἰαν., 1881.

Αἰδεσιμώτατε Κύριε,

Ἐλαβον τὴν ὑμετέραν ἐπιστολὴν καὶ χαίρω ὅτι θέλει νὰ λάβητε τὴν γνωριμίαν μου.

Ἐπειδὴ δὲ καὶ ἐγὼ τοῦτ' αὐτὸ ἐπιθυμῶ, μεγίστην θὰ αἰσθανθῶ τέρψιν νὰ σᾶς ἴδω καὶ σφίγξω τὴν χεῖρά σας. Λυποῦμαι ὅμως πολὺ ὅτι τὰς καθημερινὰς εἶμαι ἀπασχολημένος εἰς τὰ μαθήματα μέχρι τῆς ἐβδόμης μ.μ. [μετὰ μεσημβρίαν] καὶ ἐπειδὴ εἶμαι μόνος λαμβάνω τὸ δεῖπνόν μου ἔξω καὶ ἐπιστρέφω ἀργὰ εἰς τὴν οἰκίαν μου. Μόνον τὰς κυριακὰς δύναμαι νὰ μείνω κατ' οἶκον, ἀλλὰ φοβοῦμαι ἡμέρα αὕτη θὰ ᾔναι ἴσως ὅλως ἀκατάλληλος εἰς ὑμᾶς. Διὰ νὰ σᾶς ἀπαλλάξω τοῦ κόπου, ἂν θέλητε ἐγὼ νὰ ἔλθω νὰ σᾶς ἴδω ἐσπέραν τινα περὶ τὰς ὀκτῶ ἢ κυριακὴν τινα μετὰ μεσημβρίαν ἢ τὴν ἐσπέραν ἀλλ' ἐὰν ὑμεῖς προτιμᾶτε νὰ ἔλθῃτε παρ' ἐμὲ, ἀρκεῖ μόνον νὰ μοι γράψῃτε καὶ θὰ με εὕρητε κατ' οἶκον ὅποιανδήποτε κυριακὴν καὶ ἂν ἐγκρίνητε.

Τὸν Κύριον ὃν ὀνομάζετε δὲν τὸν γνωρίζω. Ἴσως ὁ σὺνδελφός μου — τὸν εἰξεύρει. Ἐγὼ εἶμαι Μικρασιανὸς ἐκ τῆς Κυζίκου, ἔκαμα ὅμως τὰς σπουδὰς μου ἐν Ἀθήναις καὶ ἐν Κωνσταντινουπόλει.

as a Greek I am grateful to you for all that you have written, no less truly than earnestly, on behalf of our nation, for the enlightenment of those among your countrymen who need enlightenment in regard to the real condition of Greece.

Please tell me where I can buy three or four copies of the pamphlet in question, that I may distribute them among English friends.

Wishing you a happy and prosperous New Year, I remain, with all esteem,

Yours very truly,

P. S. A.

P.S.—It would be well that a copy should be sent to the editor of the *Olio*, in Trieste.

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9/21 Jan., 1881.

REV. SIR,

I received your letter, and am glad that you wish to make my acquaintance.

Since I also wish the same, I shall feel the greatest pleasure in seeing you, and in clasping your hand. I regret, however, much that on the weekdays I am engaged with lessons until even p.m., and, as I am single, I take my supper away from home, and return late to my lodgings. Only on Sundays can I remain at home, but I fear this day will be altogether unsuitable to you. To relieve you of trouble, if you choose, let me come to see you some evening about eight, or some Sunday afternoon or evening; or, if you prefer to come to me, it is enough if you simply write to me, and you will find me at home on any Sunday that you may fix.

The gentleman you name I do not know. Perhaps my colleague — is acquainted with him. I am from Asia Minor—from Cyzicus—but I have studied in Athens and Con-

τοῦτο δὲ εἶνε τὸ δέκατον ἔτος ἀφ' ὅτου ἦλθον εἰς Λονδῖνον. Καὶ ταῦτα ἐπὶ τοῦ παρόντος, πλείονα δὲ ὅταν, σὺν θεῷ, συναντηθῶμεν.

Ἀσπάζομαι ὑμᾶς, καὶ διατελῶ,  
ὅλως ὑμέτερος,

Κ. Α.

Υ.Γ.—Ἀπὸ τῆς 26 τοῦ μηνὸς τούτου θὰ μεταβαίνω κατὰ πᾶσαν Τετάρτην εἰς ——— χάριν μαθημάτων καὶ νομίζω ὅτι τὸ μέρος τοῦτο δὲν ἀπέχει πολὺ τοῦ τόπου τῆς κατοικίας σας. Πρὸς τὸ παρὸν δὲν δύναμαι νὰ σᾶς εἶπω ποίαν ὥραν ἀκριβῶς θὰ τελειόγη τὸ μάθημα· ἴσως περὶ τὰς πέντε ἢ ἕξ μ.μ.

28 Μαρτίου, 1882.

Αἰδέσιμε φίλε,

Μόλις σήμερον περιῆλθεν εἰς χεῖράς μου τὸ ὑμέτερον ταχυδρομικὸν δελτάριον, διότι πρὸ πολλῶν μηνῶν μετεκομίσθη εἰς ἄλλην συνοικίαν. Εὐχαριστῶ ὑμῖν διὰ τὴν πρόσκλησιν καὶ μετὰ πολλῆς προθυμίας θὰ ἡρχόμην παρ' ὑμᾶς, ἂν μικρά τις ἀδιαθεσία δὲν μὲ ἐκώλυεν· Ἐλπίζω ὅταν ἀναλάβω νὰ ἔλθω νὰ προσφέρω ὑμῖν τε καὶ τῇ ὑμετέρᾳ κυρίᾳ τὰ σεβάσματά μου.

Περὶ τοῦ Κυρίου Η. οὐδὲν δύναμαι νὰ εἶπω διότι δὲν εἰξεύρω ποῦ κατοικεῖ.

Ἀσπάζομαι ὑμᾶς, καὶ διατελῶ,  
ὅλως ὑμέτερος,

Λ. Γ.

12 Φεβ., 1881.

Αἰδέσιμε Κύριε,

Πέμπω ὑμῖν διὰ τοῦ ταχυδρομείου δύο Ἑβραϊκὰς ἐφημερίδας, ἃς σήμερον ἐκ Κωνσταντινουπόλεως ἔλαβον καὶ ἀσπάζομαι ὑμᾶς.

Μετὰ σεβασμοῦ,  
ὅλως ὑμέτερος,

Μ. Ν.

stantinople; and this is the third year since I came to London. So much for the present, and more when (D.V.) we meet.

I salute you, and remain,

Yours very truly,

K. L.

P.S.—Beginning with the 26th of this month, I shall be travelling every Wednesday to — on account of lessons, and I believe this neighbourhood is not very far from the place of your residence. At present I cannot tell you precisely at what hour the lesson will finish—perhaps about five or six p.m.

28 March, 1882.

REV. AND DEAR SIR,

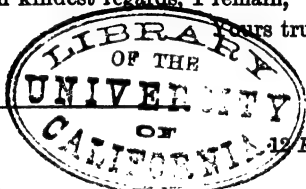
Your post-card has only just come to hand to-day, on account of my having moved into another neighbourhood many months ago. I thank you for the invitation, and would have come to your house with much pleasure, had not a slight indisposition prevented me. I hope, when I recover, to come and present my respects to you and your wife.

As to Mr. E. I can say nothing, as I do not know where he lives.

With kindest regards, I remain,

Yours truly,

L. G.



12 Feb., 1881.

REV. SIR,

I send you by post two Hebrew newspapers, which I received to-day from Constantinople.

With kind regards,

Yours truly,

M. N.

Τρίτη Ἑσπέρα.

Αἰδέσμιε Κύριε,

Ἔλαβον τὸ ταχυδρομικὸν ὑμῶν δελτίον καὶ μετὰ πολλῆς χαρᾶς θὰ ἔλθω νὰ σᾶς ἴδω. Ἀλλὰ φοβοῦμαι θὰ σᾶς ᾔῃαι πολὺς κόπος νὰ μὲ ἀνταμώσῃτε εἰς τὸν σταθμὸν, καθ' ὅσον μάλιστα δὲν ἠδυνήθην νὰ ἐξακριβώσω καλὰ τὰ τοῦ σιδηροδρόμου. Νομίζω ὅμως ὅτι εἰς τὰς ἑξ μ.μ. θὰ τελειώσω τὸ μάθημα καὶ θὰ ἔλθω μὲ τὴν πρώτην ἀμαξοστοιχίαν. Ἴσως θὰ ᾔῃαι τὸ καλλίτερον νὰ ἔλθω κατ' εὐθείαν εἰς τὴν οἰκίαν σας. Ἐρωτῶν θὰ εὕρω αὐτὴν εὐκόλως.

Ὅλως ὑμέτερος,

Α. Γ.

Αἰδесιμώτατε Κύριε,

Παρακαλῶ ὑμᾶς πέμψατέ μου διὰ τοῦ ταχυδρομείου τὰς δύο Ἰσπανο-εβραϊκὰς ἡμερίδας ἃς εἶχον στείλει ὑμῖν πρό τινος καιροῦ· διότι θέλω νὰ τὰς δώσω εἰς φίλον εἰς τὸν ὁποῖον τὰς ὑπεσχέθην.

Ἀσπάζομαι ὑμᾶς καὶ εἰμαι,

ὅλως ὑμέτερος,

Μ. Ν.

Δευτέρα.

Αἰδесιμώτατε Κύριε,

Σήμερον ἐπιστρέψας ἐκ Παρισίων εὗρον τὸ ὑμέτερον ταχυδρομικὸν δελτίον καὶ εὐχαριστῶ ὑμῖν διὰ τὴν πρόσκλησιν λυποῦμαι ὅμως σφόδρα ὅτι δὲν θὰ δυνηθῶ νὰ ἔλθω καὶ παρακαλῶ νὰ μοι παράσχητε συγγνώμην.

Ἀσπάζομαι ὑμᾶς ἐκ ψυχῆς καὶ διατελῶ,

ὅλως ὑμέτερος,

Ν. Α.

*Tuesday Evening.*

REV. SIR,

I have received your post-card, and with much pleasure shall come to see you. But I fear it will be a great deal of trouble to you to meet me at the station, especially as I have not been able to make out the trains clearly. I think, however, that at six p.m. I shall have finished my lesson, and I will come by the first train afterwards. Perhaps it will be best that I should come straight to your house. By asking, I shall easily find it.

Yours truly,  
L. G.

---

REV. SIR,

Please send me by post the two Spanish-Hebrew newspapers which I sent to you some time ago; for I want to give them to a friend to whom I had promised them.

With kind regards, I am,

Yours truly,  
M. N.

---

*Monday.*

REV. SIR,

To-day, on my return from Paris, I found your post-card, and thank you for the invitation. I regret, however, exceedingly that I shall not be able to come, and beg that you will excuse me.

With kindest and most cordial regards,

I remain,  
Yours truly,  
N. L.

Δωμάτια Ἀριθ. 95, 96.

Φίλτατε Κύριε ———,

Χθὲς ἐσπέρας ἐφθάσα ἐνταῦθα μετὰ τῆς ἀδελφῆς μου καὶ τοῦ γαμβροῦ μου· θὰ μείνωμεν καὶ αὐριον καὶ ἀναχωροῦμεν τὴν ἐπομένην, ἴσως ἔλθωμεν σημερὸν μ.μ. καὶ σᾶς ἴδωμεν ἀλλὰ αὐριον τὸ γεῦμά μας πέρνομεν εἰς τὸ Ξενοδοχεῖόν μας εἰς τὸ τραπέζι τὴν 5 μ.μ. Εἴμεθα ὅλοι καλὰ καὶ τὸ αὐτὸ εὐχομαι δι' ὑμᾶς καὶ τὴν οἰκογένειάν σας. Προσφέρετε τὰς προσρήσεις ὅλων μας εἰς τὴν Κυρίαν σας.

Σᾶς δὲ ἀσπαζόμεθα,

Π. Β., Δ. Β.

Κύριε Μ——,

Εὐρίσκομαι ἐνταῦθα πρὸ εἴκοσιν ἡμερῶν καὶ δὲν ἀπεφάσισα πότε θ' ἀναχωρήσω.

Κατὰ τὴν ἔλυσίν μου ἐσκόπεουν νὰ ἔλθω καὶ σᾶς ἴδω πλὴν εἰδοποιήθην ἐγκαίρως ὅτι ἀπουσιάζατε.<sup>3</sup> Ἄμα εὐκαιρήσω σκοπεύω νὰ ἔλθω νὰ περάσω ὀλίγας ἡμέρας εἰς Λονδῖνον πρὸ τῆς ἀναχωρήσεώς μου καὶ τότε θὰ ἔλθω νὰ σᾶς ἴδω· θέλω ὅμως σᾶς γράψαι πρὸ μῆς ἡμέρας, μήπως καὶ λείψητε πάλιν. Ἐλπίζων ἢ παροῦσά μου νὰ σᾶς εὕρῃ τόσον ὑμᾶς καθὼς καὶ ὅλην σας τὴν οἰκογένειαν ἀπολαύοντας ὑγείας,

Σᾶς φιλικοασπάζομαι,

Π. Β.

<sup>3</sup> In colloquial Modern Greek, the vowel α is used as an alternative of α. In this instance it has the advantage of marking the tense. ἀπουσιάζετε, present.

Rooms Nos. 95, 96.

DEAR MR. —,

Yesterday evening I arrived here with my sister and brother-in-law. We shall remain over to-morrow, and leave the following day. Perhaps we shall come this afternoon to see you, but to-morrow we take dinner at our hotel, at the *table d'hôte* at 5 p.m. We are all well, and I hope you and your family are the same. Give my kind remembrances to your wife.

Yours truly,

P. B. and D. B.

---

DEAR M—,

I have been here for three weeks (20 days), and have not made up my mind when I shall leave.

On my arrival I intended to come and see you, but learned in time that you were away from home. As soon as I have an opportunity I intend to come and pass a few days in London before my departure, and I will come and see you. I will write, however, a day beforehand, lest you should be away again. Hoping that this letter of mine may find you and all your family in good health,

I am, with kindest regards,

P. B.

---

€ in the 2nd person singular and plural of the imperfect past active. the more classically correct form, would not be distinguishable from the



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## A

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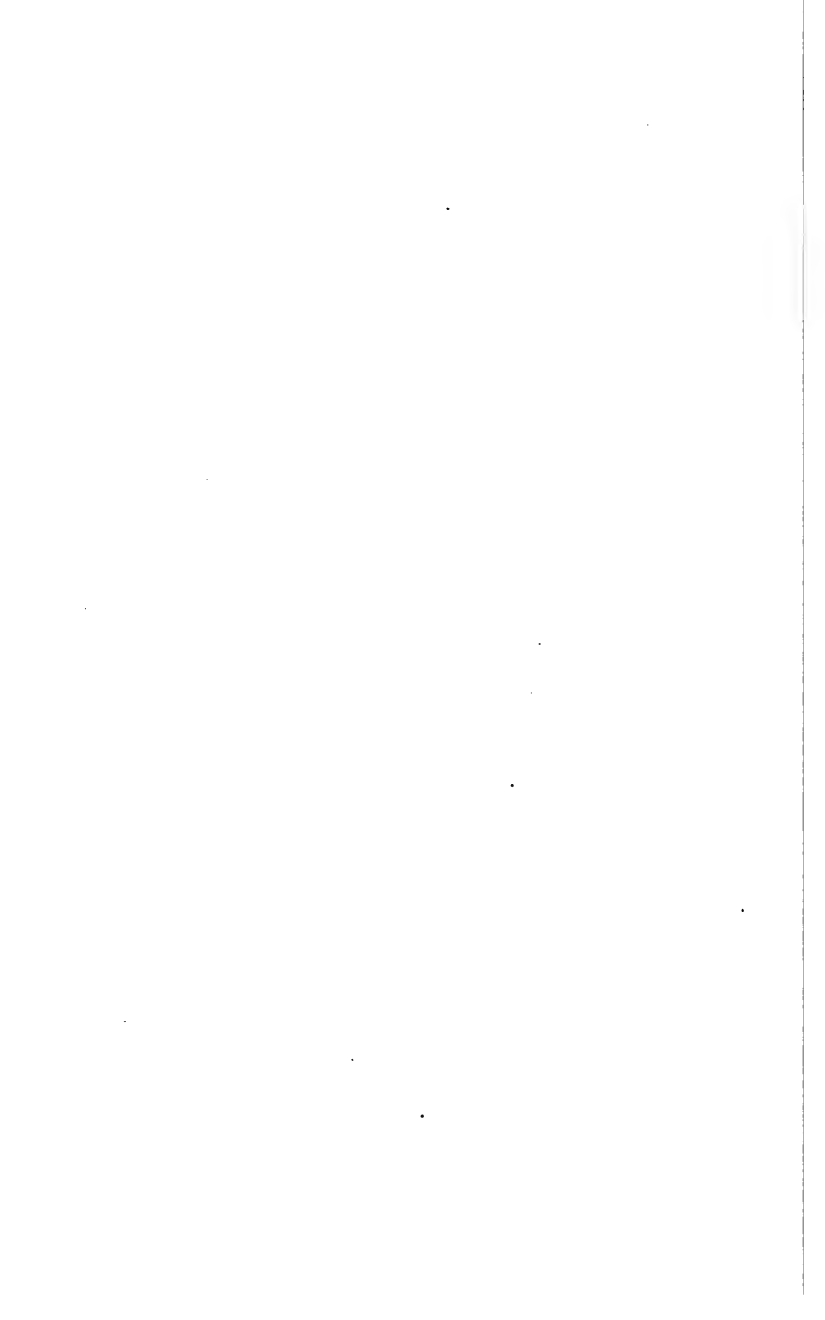
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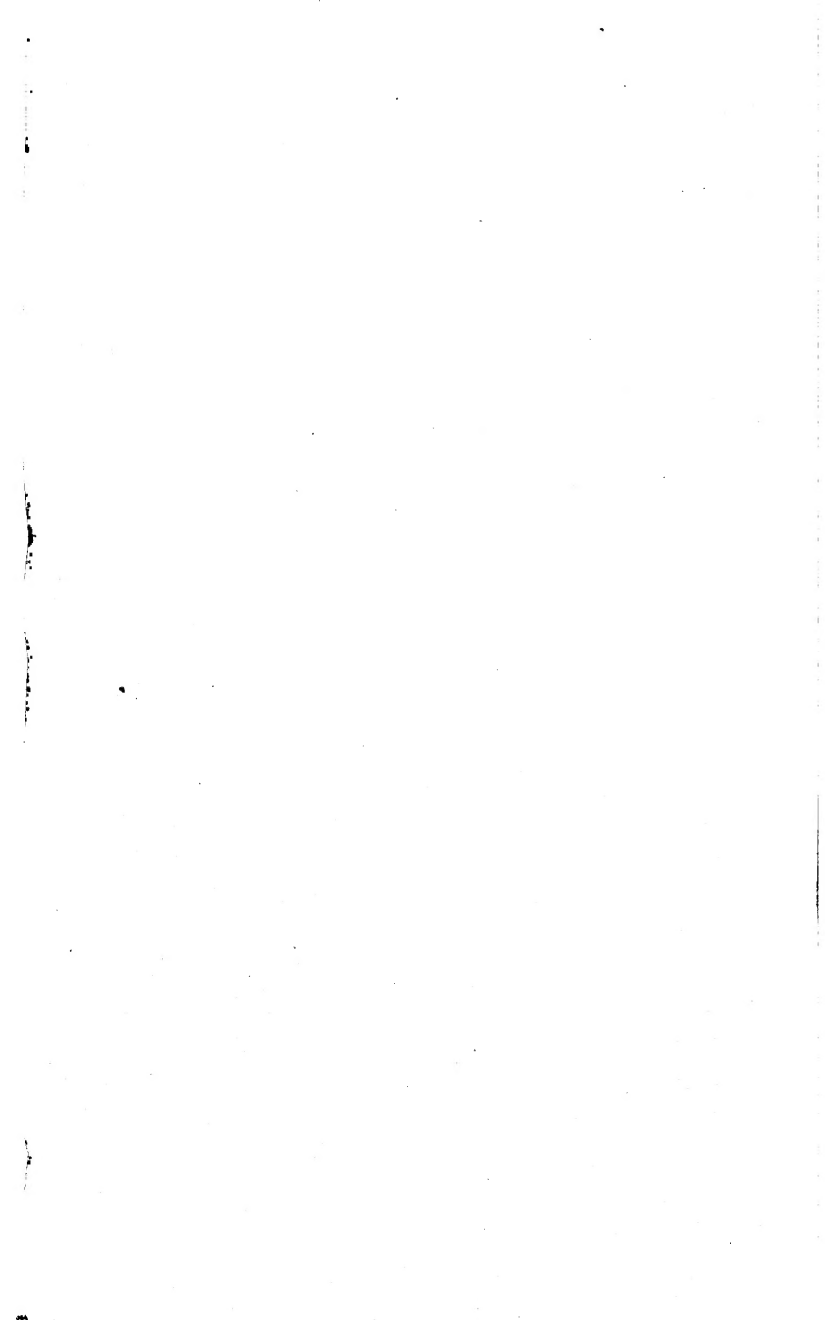
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